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MONTHLY



December 1954
CHRISTMAS NUMBER

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WAYNE CHRISTIANSON
Assistant to Editor

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Vol. 55

DECEMBER, 1954

No. 4

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Cover Photograph by H. Armstrong Roberts

Youth Supplement cover by Lambert

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SUBSCRIPTION PRICE: \$3.00 a year; 2 years, \$5.00; 5 years, \$10.00. Canada, add 30c a year; foreign, add 50c a year. Single copy, 25c; Canada and foreign, 30c. Remittance should be sent by bank draft, postal or express money order.

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago

Address all correspondence to Publication Manager,
MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill.

Copyright, 1954, by The Moody Bible Institute of Chicago

Printed in U.S.A.

Entered as second-class matter January 9, 1910, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1919. **POSTMASTER:** Please return all undeliverable magazines to Moody Monthly, 820 N. LaSalle Street, Chicago 10, Illinois, U.S.A., on Form 3879. Postage guaranteed.

December, 1954

In This Issue

As you may have already learned for yourself, by no means all the good things in any given issue of **MOODY MONTHLY** appear in those first few up-front pages. In fact, this month we are leaving it up to you to discover the major articles and features for yourself in order to tell you about some of the things farther back you might otherwise miss.

As you might expect, you'll find Christmas all the way through the issue . . . in Dr. Wilbur M. Smith's **IN THE STUDY**, in **INSTITUTE AND ALUMNI**, in devotional material for both Christmas and the close of the year in **SUNDAY SCHOOL LESSONS**.

On the personal and practical side, we think you'll be more than repaid for turning back to the **YOUTH SUPPLEMENT** to check Wally Howard's four suggestions for Christians at Christmastime. They're in his article, "Deeper Than Christmas," which, though written for young people, is worth while for older Christians, too.

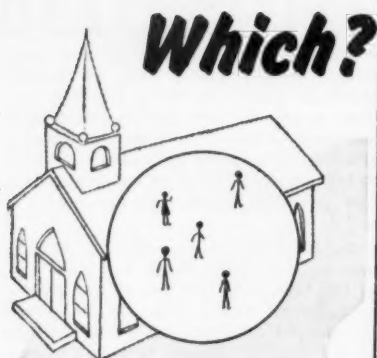
Finally, we think you'll find at least two additional articles of special interest. One is the discussion of Cargo Cults in this issue's **MISSIONS** department, describing a strange new wait-for-prosperity religion in the southwest Pacific. The other is an evaluation of evangelism in 1954 as presented in this month's **EVANGELISM** department.

Of course we trust you will find the opening articles in this issue as interesting and worth while as always, but we think you will agree that the additional departmental features are equally outstanding.

THIS MONTH'S COVER

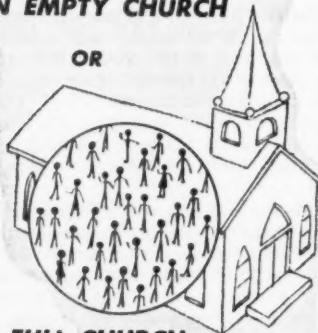


★ **ALMOST CHRISTMAS**—How keenly the joy of Christmas comes to boys and girls as they drink in the bright colors, the twinkling lights, the sparkle of Christmas. This is part of the heritage of children. It remains however for Christian parents, Sunday school teachers, pastors and friends to point them to what Christmas really means until they, too, rejoice in the One who though rich became poor for our sakes that we through His poverty might be rich.



AN EMPTY CHURCH

OR

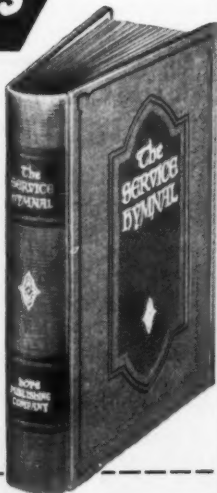


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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

A Little Time to Think

THE oak log was burning well, mak-
ing the back room delightfully
cozy. Tigger, the cat, stretched him-
self full length on the long chair by the
fireplace. It was cold outside, rainy and
cold, but cheery and warm indoors.

Bobbie, curled up on the couch, cud-
dled her dolls close and "read" her book.
Her chunky little hands carefully turned
the pages.

Pausing at a picture of the Christmas
manger scene she remarked, "That's
the One who save us. He grew up to
be a big Lord Jesus."

Mommie put down her coffee cup and
asked, "Aren't you glad He grew up to
be a big Lord Jesus?"

Considering a moment, her brown eyes
thoughtful, she answered, "Yes, 'cause
then He can save us."

"What does He save us from, Bobbie?"
She stirred restlessly and pulling her
family of dolls a bit closer, the four-
year-old answered, "I don't know. Wait
till I get a little time to think." And she
turned the page.

It's Christmastime; even in a topsy-
turvy world—it's Christmas! The delight-
ful business of secrets to be kept, of
packages to be hidden (and soon found),
shopping trips involving the difficult
decision as to what to buy with those
carefully hoarded nickels, dimes and
quarters.

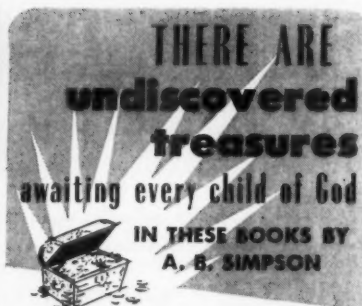
"Do you think, Mommie, that Daddy
would like a pink tie with sort of a
black pattern, kind of like keys?" And
all the longing to have that very tie was
in the boy's eyes.

"What could we get Jane?" Some-
thing for her room? What would she
really like? And the three younger sis-
ters revealed their desire to make a dear
older sister happy this Christmas, es-
pecially.

It's Christmastime in the little

*Jane Aldrich, 16, is recovering from an attack of
polio.

This monthly feature appears simultaneously in
Moody Monthly and The Doorstep Evangel,
which is published by Dr. Willard M. Aldrich,
Box 1, Vancouver, Wash. A collection of these
articles is published in book form under the title,
Musings of a Mother. Copies may be obtained
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Moody Monthly

churches all across the land. Many a lanky boy will walk down the aisle, resplendent in father's bathrobe and mother's headscarf, singing "We Three Kings of Orient Are."

The Beginners' baby voices will echo, "Away in a manger, no crib for a bed, the little Lord Jesus lay down His sweet head." If the small singers rock back and forth, and wave chubby little hands at Daddy and Mommie, it will only make the song more real.

It's Christmastime, too, in the dark places of sadness and suffering. Some have memories of warmth and shelter and happy children . . . but only memories. What can Christmas mean to them now?

The baby Jesus came because God sent His Son "into the world . . . that the world through him might be saved" (John 3:17).

"He grew up to be a big Lord Jesus"—and it is true that He is the One who saves us. It took a "big Lord Jesus" to bear the weight of sin He bore for us at Calvary.

He came, the sweet Babe in a manger, but He came in order to grow up and then have the iniquities of us all laid upon Him.

It took a "big Lord Jesus" to bear our griefs and carry our sorrows. When sorrow cuts sharply across our path; when the heart aches with its hurt, to whom do we turn?

Not to the Babe, but to the One who is "touched with the feeling of our infirmities." To the One who said, "My grace is sufficient for thee: for my strength is made perfect in weakness."

We sing of the Babe in the manger with thankfulness in our hearts. But it is the song of the angels which gives real meaning to Christmas, "Unto you is born this day . . . a Saviour, which is Christ the Lord!"

God's Christmas Gift of Peace

THE story is told of a conversation between two men, that ran somewhat as follows:

"I'm glad to tell you," said one, "that I've got peace with God at last. I've taken Jesus Christ as my Saviour."

"I'm glad to hear that," said the other, "but I've got something better than that."

"Better than peace with God?" asked the first in surprise.

"Yes," was the reply, "for I have not only peace with God, but I have the peace of God."

"I see," said the first, "that is better."

"But wait a minute; I have something better still," went on his friend.

"What do you mean?"

"Why," was the answer, "I have the God of peace."

—Selected

SERMONBUILDERS/J. Arthur Springer,
Editor

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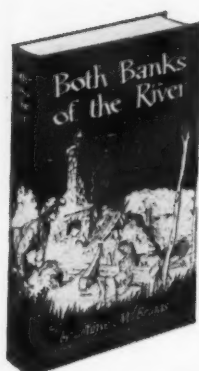
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"Please thank the kind donors for continuing to send this valuable magazine to us who are so far away, and tell them that they are not wasted, but are passed on to young Christian workers."—Miss F. A. Roberts, 20 Vrede Street, Cape Town, S. Africa.

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These subscriptions are made possible because of the gifts of God's people. The fund is again in need, and a large number of subscriptions cannot be renewed until sufficient funds are received. We believe you'll want to have a part in seeing that these servants of Christ are not disappointed. Just address your gift to Moody Monthly Missionary and Military Fund, 820 N. La Salle St., Chicago 10, Illinois.



Quality Books for Christmas

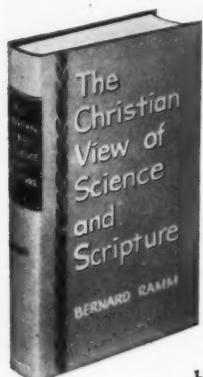
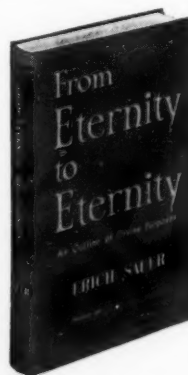
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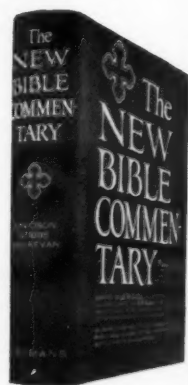
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Our Moody Readers

Working with the School

Thank you for the fine symposium you presented on "Preparing Your Child for School." I believe that many Christian parents will welcome such an article.

Our experience has been mostly in rural schools (in Wisconsin), but this year our third grader began school in town. We found that visiting school two or three times during the year before she entered first grade was important to her. That way she was familiar with routine, the teacher, and the children. And in morning devotions we always had a Bible story and prayer, before she left for school, asking the Lord to help her that day and to also help her teacher.

Knowing that parents respect a teacher helps the child to respect her also, we have found. It was a great joy to be able to lead her two teachers to the Lord at an after-school conference. Remembering them in prayer daily as they taught has forged a bond of Christian love between us. A parent can safely trust his child to the teaching of a Christian educator.

We invited our rural teacher to join us for supper once each semester when we were in Wisconsin, and enjoyed those times when she could be with us. Our pre-schooler son was every bit as happy to have her come as our daughter was to help entertain her. What surprised us was the fact that although she had taught in our school for four years, we were the first ones to invite her to share a meal with us. I believe that the average teacher would welcome that visit into the home, and it does much to strengthen the bond between teacher and child.—Mrs. E. A. Hartwell, Simla, Colo.

Hurricane Hazel

The editorial on "Helping the Evangelist" is splendid and gets right at the core of things. I believe that the method of presenting the evangelists with their pictures and the places where their meetings will be held will help a lot. That way a reader can very quickly locate the evangelists and will pray for them.

While in a campaign in northeast Pennsylvania "Hurricane Hazel" hit us right in the middle of a service. There were winds up to 95 miles an hour. The chimney of the church was blown away, but nobody was hurt, for which we praise the Lord. We had services on Friday, Saturday and Sunday without any heat, lights or other conveniences, but the Lord was real to us.—Evangelist Eddie Wagner, Little Rock, Ark.

The "Man in the Chariot"

I think the picture display of the evangelists and the map showing the location of their various campaigns is excellent. It should do more to acquaint readers with the work of evangelism and encourage them to pray, and that more effectively, than the previous method. . . . The truth expressed in the editorial "Helping the Evangelist" I am sure will help many evangelists see that in God's sight the "man in the chariot" needs Christ the same as the "masses in the

[Continued on page 8]

Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about
Christians

PRESSTIME PARAGRAPHS

Soldiers at the Army's engineer center at Fort Belvoir, Va., are observing "one minute of silence . . . for meditation upon God and country" each morning at reveille. The observance was recommended by the post's character guidance council and approved by the command.

The Resolutions Committee of the 25th Synod of the Episcopal Church Province of Washington, acting after "a storm of comment from all over the nation," referred a proposal to revise the wording of the Lord's Prayer to a committee of the General Convention rather than let it come to a vote.

After ten years of research the Church of Scotland, facing "the searching challenge of our time," has introduced a simpler version of the Shorter Catechism, its 300-year-old avowal of belief.

NEWSQUOTE of the Month

"... the Soviet government . . . has found it necessary to give the Russian people what looks like a little freedom. . . . Despite the threat of a rise in religious belief, a sudden crackdown by the government . . . would be dangerous at this time. Hence, the choice to fight religion by propaganda, while it is officially tolerated."

Story Behind the Quote: This explanation for the confusing reports coming out of Russia (*News Report*, Sept. and Oct.) was given in the October 18 issue of *Newsweek* magazine, which devoted four pages to the subject. (Item: Evangelist Billy Graham, at the request of the editors of *Newsweek*, enumerated seven ways in which the U.S. could help Russian Christians.)

The magazine article indicates that the Reds are now confronted with a very serious problem of thwarting the resurgence of open profession of religion right under the noses of the Red commissars.

It is now almost forty years since the advent of Bolshevism in Russia. Even though there has been a concerted effort to root out religion from the hearts of the Russian people since this vicious anti-God war began, there is abundant evidence proving that religion still lives in Soviet Russia. The evidence: An estimated 70 million Russians who still retain "a deep and peculiar religious faith."

High Court Shuns Review of Gideon Case

The United States Supreme Court has declined to review the New Jersey Supreme Court's ruling last September that distribution of Gideon New Testaments to Rutherford, N.J., public school children is unconstitutional (*News Report*, Mar.). The state court verdict had been appealed jointly by the Rutherford Board of Education and the Gideons International.

In their petition to the U.S. Supreme Court, the Gideons contended that the volume which they offered is not a sectarian book and that, where the parents requested it and the school board was willing to accommodate in the distribution, the denial by the New Jersey Court was a violation of the first amendment.

Because of the high court's action, the Gideons have stopped their Testament distribution program in the New Jersey public schools. The campaign, which has already placed over nine million New Testaments in the hands of school children in the U.S. and Canada, is continuing in other states (*Faces and Facts*, this issue). Gideon officials have recently estimated the need at an additional twenty million copies.

World Series Shortstop Recommends Tithing

The captain of the world champion New York Giants appeared before the Baptist General Conference of Texas and made an eloquent plea for Christian parents to teach their children to tithe.

Alvin Dark, the soft-spoken and highly efficient shortstop of the New York Giants, said: "My father and mother taught me to tithe . . . I sincerely believe that everything we have belongs to God, and all He expects back is 10 per cent. I wish all parents would teach their children to tithe." He also revealed that he has been tithing ever since he was a newsboy receiving \$2.50 a week.

The 32-year-old shortstop from Lake Charles, La., called by Manager Leo Durocher the heart of the Giants, and by his pastor, Dr. E. Butler Abington, "a real Christian who has the right attitude toward people, toward God and toward life," practices what he preaches. Proof: Following the recent world series, Dark gave 10 per cent of his player's share of \$11,000 to the Lake Charles Baptist church.

Item: God will not be debtor to any man—Dark signed a two-year contract (\$36,500 a year) that made him the highest paid player in the history of the Giants ball club.

Change in West Point Religious Ministry Asked

Latest denomination to join the campaign to bring about a change in the religious ministry of the U.S. Military Academy at West Point, bringing it under the Army Chaplains Corps, is the American Lutheran Church.

A resolution was adopted at the thirteenth biennial convention of the ALC in Beatrice, Neb., calling upon Congress to repeal legislation passed in 1896 which stipulates that spiritual services at West Point are to be provided by the Protestant Episcopal Church.

The Military Academy has two places of worship. An Army Chapel,

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Crowley



Street



Bobolink



Cook



Stam



Harris

• **SAM MORRIS**, nationally known temperance leader and prohibitionist, estimated that his scheduled coast-to-coast broadcast over NBC on November 7 would reach "at least ten million listeners." Providing no last minute complications interfered, Morris' program was the first sponsored discussion of prohibition heard on a national network since the repeal of the Eighteenth Amendment. It was the culmination of fifteen years of effort on the part of Morris and the National Temperance Council to purchase network time. (Item: In 1947, Morris sued CBS for 15 million dollars because the network would not sell him time. In 1944, when CBS gave Morris free time, 250,000 persons later requested a copy of the message.)

• **DALE CROWLEY**, Washington radio evangelist, came to the aid of a gym teacher who was dismissed for refusing to teach ballroom dancing to his pupils (*News Report, this issue*). Crowley hopes that his request for a public hearing will "spearhead a protest throughout the country against this wicked practice in our schools."

• **HAROLD B. STREET**, a former missionary in Ethiopia, has been appointed first executive secretary of Evangelical Literature Overseas. Mr. Street for the past eighteen years has been doing deputation work in the U.S. for the Sudan Interior Mission. In his new position he will spearhead the work of ELO in many parts of the world.

• **JOHN BOBOLINK** of Bena, Minn., a Chippewa Indian, has begun missionary work among a North Dakota tribe of Sioux—the Chippewas' historic enemies. Bobolink, now 26 years old, was one of the first three students graduated from Mo Kah Um Indian Bible School, Cass Lake, Minn., sponsored by the Christian and Missionary Alliance. He is working in Cannonball, N.D.

• **ROY ROGERS**, cowboy hero of two million members of Roy Rogers Riders Clubs, lost his request for a court ban on the use of 138 films made many years before his conversion to Christ. The Supreme Court, disagreeing with a

federal district court in California, and in effect upholding the 9th U.S. Circuit Court of Appeals by refusing to consider the appeal, cleared the way for television stations to continue showing the old films which now are offensive to Rogers. Had he won this suit, it is probable that Rogers would have entered a full-time evangelistic career, according to rumors which have been in circulation for the past two years.

• **ROBERT A. COOK**, president of Youth for Christ International, back home from a month of conferences and campaigns in six Latin American countries, reports that "great interest is being shown in the forthcoming YFC Brazil Congress, with many U.S. evangelical leaders making plans to attend and to participate." Heading the list are Dr. H. H. Savage, Evangelist Merv Rosell, Dr. Myron Boyd, Dr. V. Raymond Edman and Wendell P. Loveless.

• **JACOB STAM**, Christian attorney for the Rutherford, N.J., school board and the Gideons International in their suit to establish the non-sectarian nature of the Bible, reports that the Supreme Court's refusal to consider their petition does not mean that they have rendered an opinion in the case. He reminds evangelicals that it is a matter of record that many petitions—approximately 90 per cent— which reach the court are rejected. Many are thrown out because they are considered to be of insufficient importance, others are deemed to pertain to states' rights, but most because of the terrific volume of petitions coming before the court for consideration.

• **CHARLES L. HARRIS**, vice-president and general manager of radio station WGRC, Louisville, Ky., has announced that his station—a MBS network affiliate—has dropped all alcoholic advertising. The decision followed an experiment by the Long Run Association of Baptists, a group of 120 Southern Baptist churches and missions in the Louisville area, who sponsored WGRC's baseball schedule last summer. The Association plans to exercise its five-year option and continue to replace beer commercials with plugs for churchgoing and living Christian lives.

conducted by a chaplain, provides services for cadets who desire to attend. A Cadet Chapel, conducted by an Episcopal priest, provides compulsory services for all cadets.

It was pointed out at the ALC convention that chaplains serve all other army posts and organizations, that the U.S. Naval Academy at Annapolis is served by chaplains, and that the newly established U.S. Air Force Academy will be served by a chaplain.

Denominations which had previously taken such a stand include the Evangelical Lutheran Church, American Baptist Convention and the Presbyterian Church in the U.S.A.

Prayer Rooms in Public Buildings Urged

Establishment of a prayer and meditation room in the capitol for the exclusive use of congressmen (*News Report, Nov.*) seems to have set a good precedent.

In Washington, also, the "first" chapel on Capitol Hill has been opened in the Methodist Building, opposite the capitol and across the street from the U.S. Supreme Court. (Item: Simpson Memorial Chapel honors Bishop Matthew Simpson of Philadelphia, friend and counselor of President Abraham

Lincoln.) The Methodist chapel is open to all Protestants.

In Paris, plans to convert a room of Elysee Palace, official residence of France's president, into a chapel were announced by President Rene Coty. The room chosen is just off the Napoleon III dining room and not far from the palace's main reception hall. (Item: The palace's original chapel was converted into an office by former President Vincent Auriol shortly after his election in 1947.)

In Texas, the Dallas Federation of Women's Clubs has urged Mayor R. L. Thornton to include a prayer room in a proposed downtown auditorium.

In New York, Governor Thomas E. Dewey has been requested to provide a quiet room in the state capitol in Albany. The request made by William A. Anderson, an elevator man in the capitol building, is still being considered.

Teacher Fired for Refusing to Teach Dancing

The dismissal of a 27-year-old Christian physical education instructor who refused to teach ballroom dancing to high school students in Alexandria, Va., may explode into a nationwide campaign to outlaw the practice.

The dismissed teacher, Walter A. Kirk, Jr. (he served with the U.S. Marine Corps in 1946 and trained for professional baseball with the Boston Red Sox and the Brooklyn Dodgers during the next two years), said that "as a Christian I could not conscientiously teach dancing because I don't think it is right."

After his dismissal, Kirk appealed to the Alexandria board of education for a hearing. He was accompanied to the hearing by Evangelist Dale Crowley, who conducts a daily "Around the Morning Clock With the Word of God" program (WOL at 6:45, WEAM at 7:45, WFAX at 8:45 and WNAV at 9:45), especially appreciated by government employees who have staggered working hours.

After Kirk presented what was reported by observers to be "a terrific indictment against the modern dance," the evangelist asked the board to hold an open meeting so that parents who were "pretty steamed up" over the issue could make their views known. Subsequently, board members advised Crowley that such a hearing will be held, but that Kirk's dismissal was final. Up to presstime, a date had not been set.

The gym instructor, eschewing a sponsored legal test of his dismissal on religious grounds, is happily employed teaching physical education in Washington, where he is not required to give dancing lessons.

Meanwhile, in Indiana, Pa., legal briefs have been filed by Attorney William P. Thorn, counsel for Edward Houser, a Baptist pastor of Dilltown, who seeks to lift a ban against the distribution of gospel tracts by pupils in a nearby high school. (Item: The pastor's daughter, Darlene, 17, is one of the pupils forbidden to read their Bible during study periods or distribute gospel tracts among fellow students.)

NSSA Re-elects Two Top Officers

Almost eighteen hundred Sunday school teachers and leaders attended the ninth annual convention of the National Sunday School Association in Indianapolis. The leaders came from forty states and Canada.

The convention approved a resolution calling upon the "morally sensitive" sections of the American press to police some of their members, who were described as "morally irresponsible."

Dr. Harold W. Erickson, pastor of the Evangelical Free Church, Rockford, Ill., was re-elected president of NSSA, and Dr. Warren Filkin, of Northern Baptist Seminary, Chicago, was re-elected vice-president.

CBMC Re-elects McCully International Chairman

T. E. McCully, Milwaukee baker, was re-elected chairman of the Christian Business Men's Committee International at the organization's seventeenth annual convention in Los Angeles, October 13-17. Richard Woike, New York City municipal bond dealer, and Aaron H. Denlinger, lumber, feed and coal dealer of Paradise, Pa., were named vice-chairman and secretary-treasurer, respectively.

New directors elected to the board were George Armerding, food processing equipment dealer, Oakland, Calif.; Lorin Grisct, insurance man, Santa Ana, Calif.; Chicago realtor Benjamin N. Lake; Waldo Yeager, president Cortland Produce Company, Toledo, Ohio, and Washington, D.C. banker Robert Woodburn.

General Joseph B. Sweet, who served as Commanding General of Motor Transport Service in the Persian Gulf Command, spoke on "My Dealings with the Russians." General Sweet stated his convictions that to meet today's Russian threat, individually "we must surrender our hearts to the Lord Jesus Christ," and nationally "we must continue to be too strong militarily to tempt the Communists to become overt aggressors."

Plans were made for the 1955 convention to be held October 12-16 in Washington, D.C., and in Grand Rapids, Mich., the following year.

Quebec Court Upholds 'Holy Days'

The Quebec court of appeals in a recent decision upheld by a three to two judgment the validity of a Montreal municipal bylaw ordering stores closed on four Roman Catholic holy days. The city council passed the bylaw by a majority of one on November 2, 1951. It ordered the city's stores to close on Epiphany (Jan. 6), Ascension Day (in May), All Saints' Day (Nov.), and Immaculate Conception Day (Dec. 8).

Two British Evangelical Groups to Merge

One unexpected result of the Billy Graham Greater London Crusade is the contemplated merger of the Evangelical Alliance and the Movement for World Evangelization. Legal formalities are expected to be completed early next year. The EA was the official sponsor of Graham's campaign last year. (Item: Crusade executives in London report that the series of meetings last spring cost 167,378 pounds [\$468,662], including a net contribution of about \$114,000 by the Billy Graham Evangelistic Association of the United States and Canada.)

The united group is to be known as the Evangelical Alliance. Officials of the two bodies are working on a comprehensive program for the merged organization which includes plans for bringing the American evangelist Billy Graham back to England for a return visit, an intensified radio, TV and film ministry, overseas work, prayer campaigns, and general evangelism crusades.

Background: The present Evangelical Alliance is a British organization formerly known as the World's Evangelical Alliance. The Movement for World Evangelization is sometimes called the Mildmay Movement.

Glasgow Counts Churchgoing Noses

Protestant and Roman Catholic churches in Glasgow have about the same total memberships, but a higher percentage of the Catholics are regular churchgoers, according to a survey conducted by the University of Glasgow's department of social and economic research. However, a breakdown of the statistics showed that one Protestant denomination, the Free Church, registered the highest churchgoing percentage of any religious group with 54. The Catholic percentage was 46.9 and the overall Protestant percentage 27.8. (The U.S. percentage: 45.3; compare *News Report*, Sept.)

Norway Lutherans May Get Single Hymnbook

Bishop Johannes Smemo of Oslo, Primate of the (State Lutheran) Church of Norway, has been named chairman of a special commission appointed by the government to consider the possibility of replacing the church's two hymnals with a single book.

The double hymnal arises from the fact that there are two official variations of the Norwegian language. Although every Norwegian can understand the variation that is not his mother tongue, the church has always had a separate hymnal for each of these language groups.

The commission, whose work is expected to take several years, has been directed to gather the best hymns from both languages into one hymnal to be used by all congregations.

Greek Orphanage Threatened Again

Evangelical officials are protesting the latest government order directing that the Evangelical orphanage at Katerini, in northern Greece, be closed down within a month.

Members of the orphanage's executive committee are reported to have applied to various government officials in an effort to have the order rescinded. The closure order was issued by the Katerini district prefect.

The orphanage cares for some fifty Greek Evangelical orphans and is the only Protestant institution in Greece providing for homeless children. Opened in April, 1953, it was built and is maintained largely through funds raised in the United States by the American Committee for the Evangelization of the Greeks.

Reds Intensify Propaganda Program

The Kiev Radio, reporting on the Soviet anti-religious propaganda drive in the Kiev Oblast (Province), disclosed that a special film studio had been built in the Ukraine to produce "scientific-atheistic" material. It said the studio would turn out films, slides, illustrations and phonograph recordings.

The Kiev station also reported that a forty-two-member editorial board had been established to prepare, edit and publish anti-religious pamphlets. A large team of linguists has been assembled to translate the pamphlets into many languages for distribution in satellite countries, it added.

The station gave a hint as to the extent of the current propaganda campaign in Russia in announcing that more than 800 "scientific-atheistic" lectures had been given in the last two months to workers of the Kiev Oblast alone.

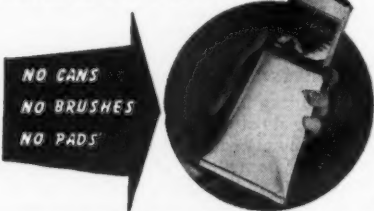
[Continued on page 48]

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Our Moody Readers

[Continued from page 4]

coliseum."—Evangelist Charles E. Gray, Dennison, Ohio

Add Publications

Recent issues have given brief mention in Wilbur M. Smith's section of weekly and monthly Christian literature. However, by oversight or intent no listing or mention was made of Dr. John Rice's publication *The Sword of the Lord*.

Any servant of the Lord who is mightily used of the Lord to call the faithful to stand up and be counted as he does in this publication, deserves to be listed, if not highly recommended for its inspirational, evangelistic and fundamental appeals. Perhaps Dr. Smith would like to correct this oversight, but then who am I among so many.—C. Jay Everett.

Dr. Smith was, of course, able to mention only a very few of the many worthwhile Christian periodicals. In the weekly field he cited only four (two U.S. and two British), all of which use the magazine format. There are a number of newspaper-type publications, including The Sword of the Lord, which likewise have splendid ministries.

In the Air Force

How I was blessed by "For Those who Sleep at Prayer" [September]. I am a new Christian, and real communion with the Lord has been very hard to accomplish. How Satan does work when a "babe in Christ" starts out. I praise God for this article, "as I have seen great possibilities for improving my prayer life from some of the suggestions. *MOODY MONTHLY* certainly will be a part of my testimony here in the Air Force. So many of the men subscribe to worldly maga-

zines. I shall be proud that I will be receiving a Christ-honoring magazine.—A/3 c D. S. Goodwin, A.P.O. No. 65, P. M., New York.

Readers' Choice

I particularly enjoy the poems.—Mrs. W. L. Gammons, Dallas, Tex.

The articles . . . by August Van Ryn, explaining Romans [Sept., 1953-March, 1954], have been such a blessing in that they conveyed so much food . . . for those who were denied the privilege of Bible school training early in life.—Mrs. Mary M. Corning, Sherwood, Ore.

Enclosed is \$3.00 for a year's subscription. I read it at my neighbor's and want it for myself. If at all possible, please begin with the September issue, as I would like to use the pictures of fulfilled prophecy in witnessing for my Lord and Saviour.—Paul Herman, Sacramento, Calif.

I miss the three or four good Bible sermons you used to have several years back. All the contents are good still. I hope *MOODY MONTHLY* never gets away from the Bible or prints controversial articles unless necessary to clear up a point.—Emily Killer, Naugatuck, Conn.

The material having the most attraction for me in your good magazine is Dr. Smith's *IN THE STUDY*. I know of no other Christian publication that has a book or literary department of this particular nature.

Your editorials are excellent, and the caliber of the general articles has improved tremendously within the approximately twenty-five years that I have either subscribed to or read *MOODY MONTHLY*.—Mrs. Paul H. Burton, Claremont, Calif.

COMING NEXT MONTH

ICICLES IN YOUR CHURCH?

Do strangers think your church is cold? Do they walk out, never to come again, or do they leave smiling, impressed that yours is a church of friendly people whom they would like to know better. Dr. Walter L. Wilson tells how you can make your church more appealing to strangers in next month's article, "Melting the Icicles in Your Church."

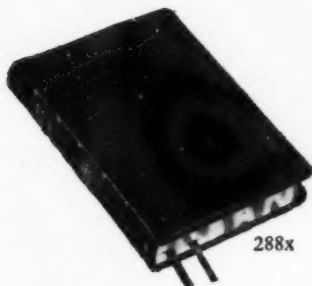
WHAT DOES THE BIBLE SAY?

If you're like most Christians, you probably feel that you know what the Bible says, at least in a general way. But could you pass a simple test on what the Bible teaches? Next month find out for yourself just what you know and what you need to know in a different kind of full-page test which you can take yourself or give to members of your Sunday school class, congregation or young people's group.

OLD PATHS FOR A NEW WALK

Again and again through the centuries the Church in its preoccupation with certain vital truths has overlooked other truths just as vital. Dr. A. W. Tozer lists nine, neglect of which has brought about tragic weaknesses all too apparent among evangelical groups today.

ALSO COMING NEXT MONTH: Another article in the new series, "Your Psychological Needs" by Dr. Clyde M. Narramore.



A special loved one

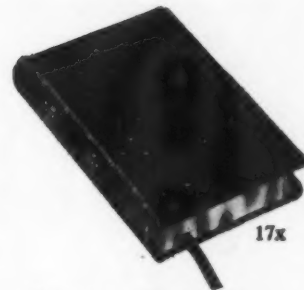
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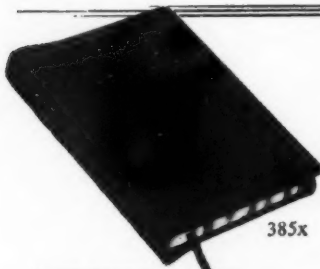
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Editorials

Getting Ready for Christmas

Are you ready for Christmas? The question is one that will be heard increasingly during the coming weeks, to be answered literally, or carelessly, or not at all as the situation dictates.

It is true that getting ready for Christmas may involve such routine tasks as addressing and mailing those Christmas cards, doing one's Christmas shopping, rehearsing for the program at the church and making preparations in the home. But if this season is to be truly meaningful with a real impact on our hearts, there must be time aside to think of the true meaning of Christ's first coming. "God so loved the world" . . . "unto you is born this day a Saviour" . . . "the Word became flesh, and dwelt among us, and we beheld his glory" . . . "God manifest in the flesh . . . reconciling the world."

From such consideration our minds should turn to the time when Christ will come again. This is the "Christmas" toward which our eyes should look in this present age.

For millions who have never found room in their lives for the Saviour, His coming will be a day of judgment. "I never knew you," will be His solemn words for them. For others who have put their trust in Christ but filled their lives with other interests, His coming will bring tears of regret and shame for wasted lives and opportunities. For still others whose love and hope are fixed on Him, His coming will be a time of unmixed joy.

The day approaches with every passing hour. "Behold, I come quickly!" Are you ready?

Unbalanced Diets

Perhaps you haven't especially noticed, but those who have, tell us that during the last few years substantial changes have taken place in the type of chicken raised commercially for meat purposes. Not only have certain characteristics been bred into meat chickens, but new importance has been placed on what those chickens eat.

"Modern chickens," says one spokesman for researchers of the U. S. Department of Agriculture, "are fed a far more scientifically balanced diet than the average human being ever eats."

Such a statement leads us to wonder not only at a society that feeds its chickens more carefully than it feeds its children, but also about the casual attitude all too commonly shown with regard to the mental and spiritual diet of our families.

What, for example, have your children taken into their hearts and minds during this past week? A Sunday school lesson, perhaps? A sermon or two? A favorite Christian radio or TV program? Some excerpts from a Christian book or paper? Even if you can include all these in last week's spiritual rations, there is still much time to be accounted for. What did your children take in at school, in their play, as they read the "funnies" or spent time now and then before the radio or TV set?

We mention these things not only to stir up parents once again to their responsibility for seeing that children read worth-while material, but to emphasize again the urgency of daily Bible reading with the entire family. No parent can keep the world from his children, but he can, through daily recourse to family Bible reading, do much

to keep his children from the world and all its pitfalls.

December and the closing of another year should remind us all that time is passing. If you have not had a family altar in 1954, you have lost more than you know. Why not begin tomorrow morning?

Slips of the Press

Since announcement of the special Billy Graham Greater London Evangelistic Crusade issue of *MOODY MONTHLY* for October, a number of secular magazines have published major features dealing with Billy Graham, his work or some members of his immediate family. Such features have appeared in *The Ladies' Home Journal*, *McCall's*, *Time*, *Reader's Digest*, *U. S. News and World Report* and many other top-ranking publications.

In connection with some of these articles, it has been called to our attention that here and there certain statements presented in *MOODY MONTHLY*, particularly in the articles on Mrs. Graham, are at variance with assertions made in certain secular articles. While we do not claim to be infallible or beyond the possibility of letting an error slip by, we would explain that the Graham material presented in *MOODY MONTHLY* has been carefully checked with the proper sources for accuracy.

On the other hand, it should be noted that Dr. and Mrs. Graham have now and then been embarrassed by misrepresentations and misquotations appearing in secular magazines normally enjoying high reputation for accuracy. A case in point is a statement attributed to Dr. Graham relative to ministers who "smoke, have an occasional drink, dance and play a mild game of gin rummy."

Speaking of the problem in a recent letter, Dr. Graham says, "I have been grossly misquoted. You can well imagine my shock when I read the *McCall's* article and read statements that I had never even thought, much less said . . ." He then goes on to explain that he has written the writer of the article concerning the misinformation presented.

It is of course most regrettable—though understandable—that some misquotations should appear among the quantity of Graham material now appearing. The effect will be minimized, however, if Christian readers appreciate the problem and where opportunity offers correct the wrong impressions received by others.

Bringing Back the Sparkle

"How can I bring back the sparkle to my eyes?"

This unusual query recently appeared in a newspaper in a column of medical advice. But the answer to the question was even more unusual: "Be born again."

We suspect the columnist was merely making the point that, physiologically speaking, the sparkling quality of the eyes is associated with youth. In any case his answer was a good one.

Think back to the change which took place when that member of your family, that acquaintance or friend became a Christian. Remember that new and indescribable zest for living which suddenly appeared? Remember the overflowing joy at which you may have wondered?

It was the Lord Jesus Christ Himself who said, "Except a man be born again he cannot see the kingdom of heaven" (John 3:3). And then He went on to speak of that mysterious but none the less real transformation which follows when an individual becomes aware of his own unrighteousness and turns instead to Christ as the One who died and rose again for him.

Whether it is a new sparkle in your eye which you seek, or a sparkle in the humdrum things of everyday or in your entire life, the medical columnist's advice is good: "Be born again."

How? "As many as received him [the Lord Jesus Christ] to them gave he power to become the sons of God" (John 1:12).

They're Planning to Come —Are You?

For four years the entire student body of the Appalachian Bible Institute has been brought to Founder's Week Conference at Moody Bible Institute as one of the main events of their student year. Back in 1951 when seven made the trip, that was not such a problem, but each year as the student body increased, the question has always arisen, could they all make it that year? And it has always been answered by God's provision—they could. This year's top enrollment of forty-five is a real challenge of faith.

All but one of the teachers of ABI, located among the hills of West Virginia, in Whitesville, are Moody alumni and, as one of the teachers said, "We really look to Moody as a parent institution. We so often refer to Moody when teaching that the students feel we have some kind of in-organic connections, so the trip to Founder's Week Conference is always enthusiastically anticipated."

A borrowed church bus brings the load, starting after Sunday evening service and arriving in Chicago, after the 600 mile trip, about Monday noon. The cost of the trip has been held to \$35 per student. This includes \$7.00 for the round trip, \$10.00 for hotel room and \$3.00 a day for meals. This amount takes them through the week until their return home Saturday night. Reservations are made for the group months in advance at a Chicago hotel.

About January 1, things look pretty glum for many of the students. Some have saved gifts of money from Christmas, others have been working and saving for a long time to make the trip. In past years, what looked like an impossibility about January first has become a reality by February first. The entire group joins in prayer for one another's needs and are thrilled to see the Lord's provision. Often they feel the last week is one of miracles as one after another of the students become able to go.

While in Chicago, a number of trips are taken to points of interest in the city, but the main purpose of their coming is the privilege of hearing the messages from men of God in the Founder's Week Conference. This has proved a real inspiration to young people soon to be Christian leaders in their hill communities of the southern Appalachians.

Readers—especially those who have shared in Founder's Week during previous years—may wish to pray with this group of students about the trip they hope to make next February. Pray also for the ministry of the 1955 conference (announced elsewhere on this page), and about the possibility of your being present also.

A Notable Ministry

This month the name of Ernest D. Christie, in charge of the business operations of MOODY MONTHLY since 1926, appears for the last time on our index page. With nearly thirty-five years of service at Moody Bible Institute behind him, Mr. Christie has already entered on a well-earned period of retirement from the rather rigorous responsibilities of director and publication manager.

It is hard to assess just how much Mr. Christie has contributed to the ministry and growth of MOODY MONTHLY down through the years. Serving under three editors (Dr. James M. Gray, Dr. Will H. Houghton and your present editor), he has devoted virtually an entire lifetime to this work. During his period of responsibility the magazine has been enlarged and its scope of ministry increased.

A graduate of Moody Bible Institute in 1919, Mr. Christie joined the Institute staff the following year. He became associated with the magazine early in 1924 when it was known as the MOODY BIBLE INSTITUTE MONTHLY. To a large extent he has been responsible for MOODY MONTHLY's steady advance in attractiveness and readability, and its colorful covers so often commented upon by readers everywhere. His also has been the responsibility for making certain that products and firms advertised could be wholeheartedly recommended by MOODY MONTHLY.

Concern for his health and awareness of his heavy responsibilities have prompted arrangements for Mr. Christie's retirement at a time when he can reasonably look forward to some years of less rigorous activity. We know the many friends of MOODY MONTHLY, and friends of Mr. Christie in particular, will join us in thanking God for his many years of devoted service and in praying for him as he seeks the Lord's will for the days ahead.

Call to Founder's Week

Founder's Week at Moody Bible Institute. What is it? To each one it is something different: a new song in the heart, a fresh vision of God's work, an enlarged understanding of His Word, a genuine sense of His presence, the joy of fellowship, the thrill of resounding praise, the experience of answered prayer. To those who have such memories of Founder's Week it will be enough to say that it approaches, and they will, as they are able, prepare to come. All will lift a prayer to God to bless.

To some, Founder's Week is only the name of a great conference they have never attended. If you are among this group, there is a new invitation to come. Come to the feast. All will be ready January 31 to February 6. Come, eat and drink, for tomorrow—come bombs or come blessing—we live! Come to Founder's Week and be filled for the eventful days ahead.

We have already been assured of the ministry of Dr. W. A. Criswell, of Dallas, Tex.; Dr. Robert B. Munger, of Berkeley, Calif.; Dr. Charles E. Fuller, of Los Angeles, Calif.; Dr. Paul S. Rees, of Minneapolis, Minn.; Dr. E. Schuyler English, of Philadelphia, Pa.; Dr. J. Vernon McGee, of Los Angeles, Calif.; and the unique and gripping "Sermons from Science" demonstrations.

You will want to be in Chicago for this week to help us dedicate and begin using the beautiful, new Torrey-Gray Auditorium and the new William Howard Doane Memorial Music Building. You will want to profit from the workshops being planned on Christian education, church music, handwork, youth programs, literature and visual aids.

It is a hundred years since D. L. Moody was saved. This year there will be special acknowledgment to God in thanksgiving for His servant.

Come if you possibly can and, in any case, pray much for us.

William Bulbertson

Where Is He?

By George H. Mundell

"WHERE IS HE?" This is the question of all wise men. The Bible tells us it was asked by the magi from the East as they followed the star to the birthplace of the Saviour. Wise men throughout all ages since have asked that same question, sought that same Person. Those who have sought, have found, and those who have found, have come to know satisfaction in their once hungry hearts.

"WHERE IS HE?" At that first advent of Christ there was no answer apart from God Himself. The wisdom of the great men of Herod's court, of the chief priests and the scribes was not sufficient. They turned to the only One who could guide them. And God's Word directed them to Bethlehem.

As the wise men traveled on, God guided them farther by the star till they came to the lowly manger. There they worshiped the Christ Child who was one day to hang upon a cross to be the sin offering for the whole world.

"WHERE IS HE?" According to the Word of God, that One who was virgin born on that first Christmas Day, who lived the perfect life on earth, then died on Calvary's cross, is now sharing the throne of His Father in heaven. But He is reigning on the earth, too, in the hearts of those who have received Him and who from day to day make Him the Lord of all they are and do.

* * *

"WHERE IS HE?" If you are a Christian, is He shining forth in your testimony to the world? Is He bringing peace to your heart? God would have His redeemed children free from all worry, fear, hatred, strife, dread or despair.

His great Christmas gift for you is the presence of His beloved Son in your heart and life. Let Him reign and you will know abiding joy and freedom, the security of complete dependence on His boundless riches and grace. Right now, stop; tell your heavenly Father that you give your all to Christ that He may control and fill every desire, thought and motive.

* * *

Or perhaps to you Christ is a stranger—you have never confessed Him as your Saviour and Lord. And you are asking in 1954, "Where is He?"

Christ is wherever you are, yearning to come into your heart. Two thousand years ago, God the Father gave His beloved Son to die for you that you might have eternal life. He is God's most precious Gift to you—yours to receive without money and without price.

"WHERE IS HE?" If you want to know Him in your heart, accept God's Christmas Gift. Tell Him, "Gracious heavenly Father, I thank Thee for sending Thy Son into the world, Thy Christmas Gift to me. I believe that Christ died on the cross for my sins, was buried and rose again. I take Him as my Saviour now. Thank Thee for my redemption from sin, through Thy beloved Son, the greatest of all Christmas gifts. Amen."





Galloway Photo

Christmas

His Birthday . . .

MRS. HOMER L. PAYNE, WIFE OF BIBLE INSTRUCTOR, LAUSANNE, SWITZERLAND—In our home we have wanted Christmas to be a true remembrance of the Lord Jesus' birthday—one which would please Him and honor Him.

Preparations begin early in November when packages are sent off to family and friends in the States. About mid-November Mother makes the fruit cake, which is packed away in tin containers to "ripen" until the holiday season. In early December we start singing Christmas songs at the table from time to time. (Switzerland does not have many Christmas carols such as are our rich heritage.) Then comes the fun, even on a less-than-modest family budget, of buying simple gifts for family and friends.

At last Mother can say, "Tomorrow we shall trim the tree!" This is the climax of all our preparations. In a way it is a kind of rite. In Switzerland, one who has a birthday will find his place at the table decorated with a garland of flowers and there will be a special centerpiece in his honor. So at Christmas-time we feel we are trimming the tree and decorating our home to make it beautiful for the Lord Jesus on His birthday.

All the tree trimming is done by the

children with suggestions and help, when needed, from Mother. Nearly all Swiss families have Christmas trees, usually small table ones, and the illumination is candlelight. But even though it is a little more expensive, we buy a tree tall enough to be placed on a box on the floor. There is so much more to trim, and after Christmas is over it can be put out in the garden with pieces of fat and bread and fruit tied to the branches for the birds.

Green boughs and candles and home-made centerpiece for the dining room table help decorate the inside of our house. It is not customary to use decorations in the windows of homes or on the outside, but in our home, a wreath decorated with colored bells and a big red poinsettia (which came one year in Grandma's box of gifts) is hung on the front door. Our Swiss friends enjoy this *coutume Américaine*.

Keepsakes which come out only at this season of the year are Laurel's collection of dolls of different countries and the Swedish buffet cloth with its bright Christmas figures. The glass star-shaped candle holders (from a ten-cent store in the States) are an added touch. Each year the children experience the same thrill as these simple things are brought from their boxes.

On Christmas eve, after an unpretentious but special supper eaten by candlelight, we sing carols around the tree. Each of the children may recite a Christmas poem, either in English or French; then Dad reads one of the Christmas passages from the Bible, and we bow to thank God for the great gift of His Son whom we are honoring. After that comes the happiness of giving and receiving gifts in His name. It is a beautiful time. The children love it!

On Christmas morning we stand together in our upstairs hall to sing carols for the proprietor of our home who opens her door to hear the better. She understands English and loves the music of the carols.

At noon we go to the Bible Institute for dinner with staff members and their families and students who were not able to go home for the holidays. We come together again in the evening to enjoy a program of music and recitations, and the distribution of gifts from under the tall tree in the dining hall.

In our home, on the evenings of the week following Christmas, we relight the candles of our tree and sing carols until bedtime. We never grow tired of them. One which is a favorite expresses what we want Christmas to mean to us: "O come to my heart, Lord Jesus, There is room in my heart for Thee."

What We Do with Christmas Cards . . .

HERBERT J. PUGMIRE, PASTOR, GALILEAN BAPTIST CHURCH, DALLAS, TEX.—It looks as though the Christmas card is here to stay. It reminds one of the beautiful butterfly whose lifespan is all too short; its beauty and usefulness vanish overnight. At our house, we have discovered a way of extending the usefulness of such thoughtful Christmas remembrances.

Of course, like many others, we have tried the conventional methods of displaying the cards from the tree, the mantle, or the venetian blind, and it must be conceded that displaying the cards brings a touch of the Christmas holiday spirit. But this festive stimulant

lasts for a few days at the most. Did you know that you can project these remembrances of Christ's birth beyond time, and on into eternity?

The plan is simple. There are four in our family; so each morning as we pause for our family altar four fresh cards are selected from the many we have received during the holiday. Following the Bible reading, each member of the family unfolds the card he is holding and for the first time reveals the name of the loved one or friend he is to pray for.

Simple? Yes, but think how interesting it makes the prayer list. It makes the scope of prayer much larger too.

What a world this could be if all the exchangers of Christmas cards would pray for each other. Let's try it!



The Pugmires. Cards are prayer reminders.

Moody Monthly

in the Home

Parsonage Christmas . . .



The MacCormacks. Four in an Iowa parsonage.

RONALD C. MACCORMACK, PASTOR, CALVARY BAPTIST CHURCH, PARKERSBURG, IOWA—When I was a small child, on the Saskatchewan prairie, one of the bright points of the long, cold winter was Christmas at our home. Mother and Dad would leave no stone unturned in its proper observance, and without a doubt their love and thoughtfulness in this matter has enriched my whole life.

Now, we are four at this Iowa parsonage. There are two daughters: Dorothy May, 8, and Joyce, 6, and their mother and daddy. I suppose our observance of the birth of the Lord does not differ

greatly from that of the average Christian family in America. Our girls know who Santa Claus is. We don't believe in deceiving little ones with a fable, but rather we make known to them the real Giver of every good and perfect gift. We aim to keep Christ in Christmas, realizing that His name is the first and important syllable of the word. To take Him out is to degrade it into a dull and meaningless holiday.

Like millions of others, we get our annual tree in an unspectacular way at the local market, as a part of the grocery order. We get out our six strings of tree lights, which ordinarily are almost hopelessly entangled. It is a lesson in patience and persistence to get them untwisted from one another, also to ferret out and replace the burned bulbs. When it comes to hanging icicles on the tree, the girls insist that they should be put on by the handful, and who am I to presume that there is a better way? My capable wife takes full charge of the food, and the table is fit for a king's court when the day of days arrives.

During the years of our ministry in Massachusetts, Rhode Island, Illinois and now in Iowa, we have often gone caroling with groups from the church on the night before Christmas. We have seen

smiles come to sad faces, and shut-in folks moved to tears of joy by this time-honored practice. Many times with the deacons, we have carried fruit baskets to the aged and the ill on December 24. We pray as a family that we may never forget that "it is more blessed to give than to receive."

The Christmas season can be and often is hectic with last minute shopping, and the frantic final mailing of cards to those who had been overlooked until cards arrive from them. However, the day should be observed reverently. It is uniquely the Lord's Day, whatever the day of the week, and a time for spiritual remembrance. It is to us a thanksgiving day, an independence day, an armistice day and a labor day, all rolled into one. Our family aims to be together, and with other loved ones if possible.

Once just after Christmas, I asked a Christian couple how they had spent the choice hours of that day. Their reply has become our ideal. "We spent most of the day reading the Bible and thinking about Christ the greatest gift of all."

Days of world peril are for us days of hope, and the Prince of eternal peace makes all the difference.

The Happy Apple . . .

FRANCES E. WRIGHT, WIDOW OF MISSIONARY TO SOUTH AFRICA, CHARLESTON, S.C.—"Would you like a happy apple?" Daddy asked as he came into the living room where the children were happily playing with the toys they had found under the Christmas tree.

"What's a happy apple?" asked Kenny, who had known nothing but scarcity of all fruit during his brief life in wartime South Africa.

With great pomp Daddy pulled out the handkerchief Ray had lovingly wrapped and put under the tree for him the night before. Then he polished the apple till its rosy cheeks shone. With equal ceremony he divided the luxurious

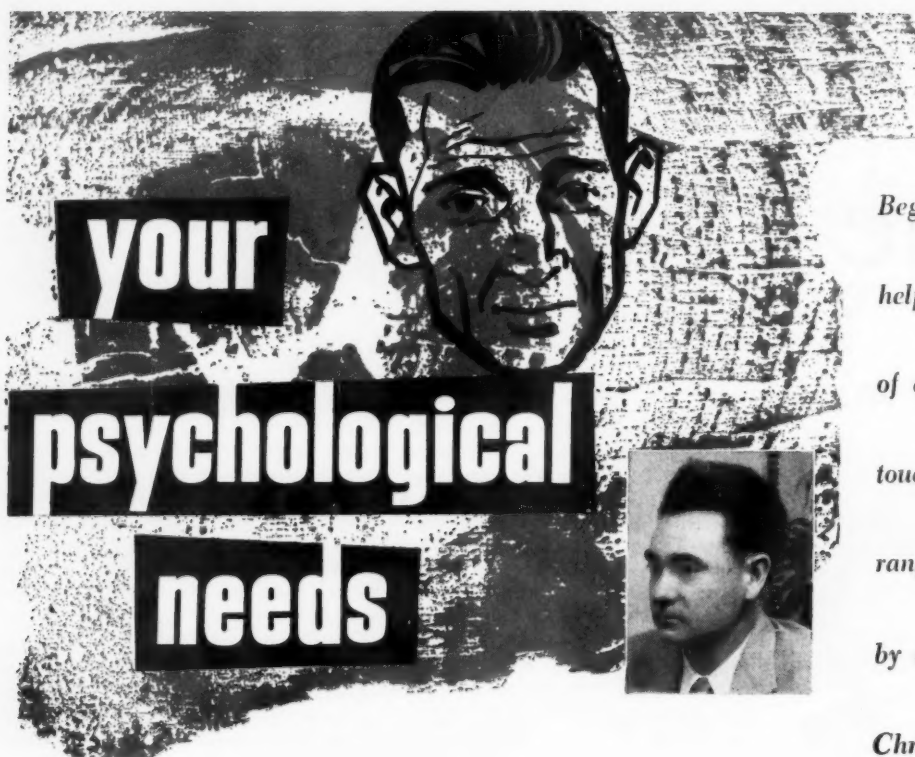
treat into seven equal parts and passed them out, to the delight of the family. (This scene brought back a flood of memories of my father's doing the same thing for us in China when we were children. Never has any apple ever tasted as good as the happy apple.)

Special occasions like Christmas caused us to ponder how we could make the ordinary things take on a festive appearance. Fanciful ways of serving food to take away the feeling of scarcity, flowers, special plates and shiny silverware and homemade decorations all helped to make the occasion seem special. The Christmas cake had South African "tickles" (about like our nickels)

[Continued on page 47]



The Wrights. A day of memories and praise.



Beginning a
helpful new series
of articles
touching a wide
range of personal needs
by an outstanding
Christian psychologist

By Clyde M. Narramore

Freedom from Guilt

In these days of mental and emotional stress MOODY MONTHLY feels privileged to present a new series of articles by Dr. Clyde M. Narramore, educator and psychologist, of Pasadena, Calif.

A member of the professional staff of the Los Angeles County Superintendent of Schools, Dr. Narramore serves as psychologist and consultant in research and guidance, aiding other psychologists and school administrators throughout the county. In addition he carries on an unusual writing and speaking ministry in evangelical circles. Unlike some leaders in the field, Dr. Narramore puts Christ at the center of the personality, emphasizing the importance of acceptance of the Saviour and constant reliance upon Him.

MEN of the twentieth century know more about man and his universe than people in any other period of history. Since everyone is interested in himself, and in the behavior of others, knowledge which our enlightened civilization holds about psychology and psychiatry is especially intriguing.

It is recorded in the Scriptures that we are "fearfully and wonderfully made." This fact is also evidenced by psychological research, which indicates that personality is comprised of a number of elements. Just as there are ingredients in prepared foods, so there are basic psychological needs, which when met, go to make up the wholesome, well integrated personality.

If all psychologists and psychiatrists of the world could be individually interviewed and asked the question, "What are the basic psychological needs of people?" we would probably be able to record these needs under headings numbering less than a dozen.

High on their list would be the basic psychological need, *freedom from guilt and blame*. Nearly all psychological publications are concerned to some extent with the guilt complex.

Deteriorating Effects of a Guilt Complex

Those of us engaged in professional counseling find that many of our clients have at the core of their difficulties feelings of guilt and sin. Psychologists are quite unanimous in their belief that

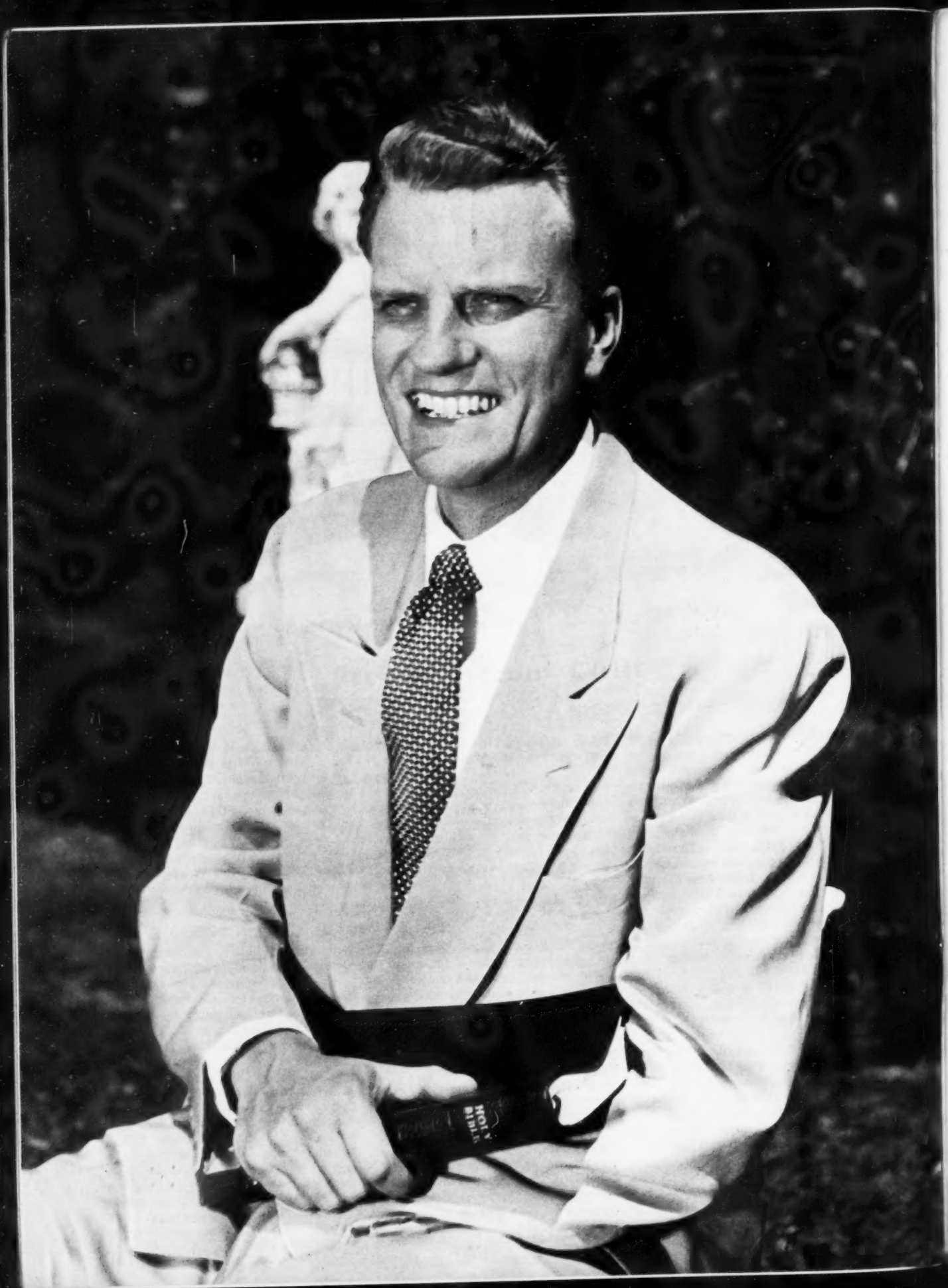
a guilt complex is damaging to the human mind and body; and that wholesome personality adjustments cannot be effected if a person retains the feeling that he is guilty and sinful.

A sense of guilt makes us unhappy. It is a constant reminder that we have not done the right thing. It robs us of our confidence and prevents us from developing good social relationships. Guilt feelings remind us of the past, and they dim our future. Because of them we want to run away and hide from God, or to compensate in some way. Sin discourages us and reminds us that we are not worthy of love and respect. It makes us feel insecure, dulls our enthusiasm, and causes us to be preoccupied with ourselves rather than with challenging jobs at hand.

Sin sets up an emotional block against facing the facts—especially the fact that each of us is accountable to God and that God condemns sin! Those who have feelings of guilt are restless. God Himself, knowing the nature of man, declares, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

[Continued on page 52]





MEET RUTH GRAHAM

By Faith Coxé Bailey

Part II

Suppose she had gone to another college
or Billy had not transferred, or— But for
her there is no supposing. God had a plan.

Daughter of a missionary doctor, Ruth Bell grew up on a mission compound in China. It was in a North Korean boarding school that she committed her life to Christ. Some day, she resolved, she would return to the Orient to climb the ragged peaks of Tibet to take the gospel to people there.

Midsummer of 1937 found her with her family in China, three hundred miles north of where the Japanese were bombing Shanghai. Ruth was leaving for college in Wheaton, Ill., all packed and passage booked—when the telegram came. . .

THE telegram was curt: "Canal bombed at junction of Yangtze. Absolutely impossible to reach Shanghai. Advise you cancel trip at once."

In July, that summer of 1937, the Japanese had attacked China. But Ruth Bell watched her folks paint an American flag on the Tsing Kaing Pu compound roof and went right on packing for college.

Not get to Shanghai next week? She had to. Wheaton College registration began the second week in September; it was the middle of August now. Her passage was already booked on an American-bound ship; it would sail from Shanghai next week.

Maybe the Bells could drive cross-country. Their Austin had always been intelligent about the worst Chinese roads. The family sat down to a sober confer-

ence just as the second wire arrived.

The American consulate, headquarters Shanghai, said tersely: "Evacuate immediately!"

Escaping Tsing Kaing Pu before the Japanese smashed a bomb through the compound roof was suddenly more vital than all the freshmen beanies in the state of Illinois. The Bells crated surgical equipment, stored family treasures in the attic, locked up wards, boarded up clinics, instructed the Chinese doctors who dared to stay.

In frantic haste, they loaded the launch. (The canal was navigable upstream, at least.) Bedding, water containers, a little food and some clothes were jumbled together in the launch along with a hazardous passenger list that included two small Bell children under ten, and one totally paralyzed missionary. The tipsy little launch pulled out into the Grand Canal, ruffles of greenish water behind it. Ruth looked back wistfully; the land was flat as a pancake and ugly, but she loved it. She didn't know then she would never see it again.

North on the canal, at Wuinoh, the missionaries met a train. The sun scorched its wooden body; inside, it was as fiery hot as a vat. The seats were uncompromisingly upright. But the tracks ran straight to Haichow; the Japanese had not bombed this land—yet.

For a while, the train jerked along.

Then, without warning, it wheezed to a stop. Branches of a willow tree scratched at the windows. For an hour, it waited motionless. The younger Bell children began to cry.

Erratic as Chinese trains were, they usually had good reason to stop this long under a broiling sun. Eventually, the reason was whispered back through the crowded cars. "Waiting for the Japanese planes to go over."

Ruth understood. Streaking across flat country, smoke beckoning upward, a moving train would be a fine target. So it had snuggled up to the only camouflage in all the barren countryside—a pitiful clump of willow trees. From the sky, the train might pass for more willows—except for one thing. Willow trees don't belch out smoke. And it was too late to quiet the engine!

Then the planes came, small black crosses in the hot afternoon sun. Eighteen of them, considerably to the east, heading south, due to draw up even with the stalled train in minutes. Would the pilots spot them?

The Bells huddled together, staring up in fascinated horror. The willows were nothing but a bundle of twigs. Then—the cloud. Actually, it was five or six clouds, scudding across the sky, almost as quickly as the planes. While the Bells watched, the clouds slid directly between the train and the planes. The sky's dome throbbed as the planes roared past. The

AS A SPECIAL FEATURE THIS MONTH we are glad to present this informal portrait of Dr. Billy Graham in full natural color. The enthusiastic response to the London Campaign Report issue in October indicates that a photograph suitable for framing or keeping in some other special way will be warmly welcomed in thousands of homes

in this country and abroad. We trust it will serve as a reminder to pray, not only for Dr. Graham and his team in their various campaigns, but for the many other evangelists serving God in this country and throughout the entire world.



The Ruth Bell Billy Graham first noticed—with an intangible spiritual quality in her eyes to match his.



Chinese harbor in wartime. A lot of miles lay between China's coast and quiet, peaceful Wheaton, Ill. Coming to college by gunboat, troopship and transport, via Tokyo, made interests of the students seem trivial.

An after-lunch introduction . . . and suddenly a

pilots had seen nothing—nothing but clouds!

Presently, the wooden coaches shuddered, slid slyly away from the willows, headed for Haichow. "We're safe," Ruth's father said. "But I wonder who got it?" Later that fall, Ruth heard who. Those planes roared south until they found Tsing Kaing Pu, then neatly laid their eggs on the hospital compound, demolishing part of it.

Telling me about her Wuinho-to-Haichow ride, Ruth Bell kept any trace of the dramatic out of her voice. She punctuated her sentences with suggestions to Franklin (a junior edition of his dad) about playing outside for a while. Her big excitement en route to college might have been a lost baggage check—she was so matter of fact.

"Scared? I was too young, or too stupid," she tossed off casually. "Not really brave. Except, that in China, in any danger—and I guess this was danger—you had a real feeling that Christ was awfully close. Not just me. We all did."

✦ I wanted to ask this poised young woman some questions. Suppose the train had been bombed? Suppose she'd been hurt, hospitalized for a year or more? Suppose her family had not evacuated in time, or had been stranded at the mission station?

Or suppose she hadn't delayed for the final postgraduate year in North Korea, had enrolled in Wheaton the year before. She might not have met Billy Graham! She might have graduated before he transferred to Wheaton. Or she might have been delayed until after his gradu-

ation. It could have happened so easily.

But I didn't ask these questions. I knew what her answer would be. The young woman sitting across from me, in her trim black skirt, well-tailored blouse and red leather pumps that matched her apron exactly, would puzzle a minute, frown slightly, and then smile—that steady calm smile. Ruth Graham believes God has planned her life. She doesn't waste time speculating about "what if."

But Haichow, September, 1937, wasn't Wheaton. A lot of miles lay between China's coast and the placid little Illinois town.

"Haichow harbor sure looked welcome that night," Ruth recalls. "Looked as empty and black as the inside of a dry rain barrel. Actually, Chinese junks and launches, even gunboats, were jammed into it. But nobody dared show a light—except that wonderful American gunboat waiting for us. Right in the middle of the harbor, it looked like a huge Christmas tree. Strings of light ran up and down its moorings. And flapping back and forth in the wind was a big American flag."

The gunboat lumbered to Tsing Tao (farther north on the coast) and dropped the missionaries there. Fellow missionaries squeezed extra cots into crowded houses, breakfasted and dined the Bells, but when they inquired about passage to America, folks looked mournful. Getting a missionary child off to college was the least of anybody's worries.

"Mind? I was positively jubilant," Ruth confesses. "While the freshmen were fretting over six weeks' exams, I was exploring the funny old side streets in

Tsing Tao. We were comfortably far away from Japan, even slept well at night."

✦ AFTER two months, the *S.S. President McKinley* wired space had been found for Ruth. The captain apologized for the atrocious quarters—third class, eight in a cabin. Another small matter—the ship sailed from Tokyo! If Ruth could get from China to Japan, she could pick up her reservation.

An obliging troop ship bargained to take Ruth across. She boarded it as casually as if she were on a Great Lakes cruiser. Except for her friend, another missionary child, she was the only American girl aboard.

In Tokyo, Ruth discovered the ship's captain had not been merely modest about his accommodations. "They should have called it steerage," she remembers. The cabin was back, right over the propeller, and totally uninsulated. Fortunately, the captain took a liking to the dark-eyed American girl and her friend. He gave them the run of the ship, and the trip was something less than unbearable.

Eventually, late in November, Ruth boarded the *Aurora* and *Elgin* local that ground out of Chicago, whipped across Illinois land as flat as China. The Wheaton tower (sister Rosa, now a sophomore, had told her what to look for) loomed up. The train threw itself to a halt. But, on the platform, there was no Rosa!

For Ruth's sister was in the college infirmary, seriously ill. And so Ruth began to live in a never-never land sort of existence. Assigned a room in the new

a date made at the college library— blond young evangelist had entered Ruth Bell's life

brick dorm, she found she was too late to register in classes until February. Days she wandered from dorm to infirmary, spending most of the time sitting beside Rosa's bed. Evenings, she wistfully caught snatches of dorm conversation—"classes, exams, cuts."

But in February, she registered. Ruth Bell's college life had officially begun.

♦ MEETING a husband in college is not unusual. Nor very difficult. It's done successfully all the time. But when a girl meets, and marries, a man so powerfully used of God as Billy Graham, people are frankly curious. What made him choose this girl, from all the others? Did she guess he was singled out for a great work? What kind of college girl was Ruth Bell, anyway?

She was a girl with a purpose. She had committed her life to the Tibetan mission field. She clung to that determination for a long while; she didn't leave it without a struggle. She plotted her college course around it, electing a Bible major. She wove her extracurricular activities into the pattern. She practiced storytelling with a neighborhood Bible club. Sunday mornings, she tussled with a blasé class of high school girls at nearby Mooseheart (home for orphaned youngsters). The class had heard the gospel a hundred times from tense, discouraged teachers, but when Ruth talked to them, they riveted their attention on her, instead of on the boys across the aisle!

Ruth Bell was no student. She loathed buckling down to books. She studied because she had to—"a missionary has to have so much formal education." She looked forward to vacations, the longer the better. But her grades were acceptable. What she learned stuck. "I told you before," Ruth explained, with characteristic emphasis, "when something's important to my life, I can learn it."

Ruth didn't work her way through college. Back in China, her parents budgeted intelligently. But funds covered the essentials, and that was about all. What she had wouldn't stretch far enough to buy many clothes, for instance. On date night, you'd hear this kind of repartee in Ruth's boarding house:

"What're you wearing tonight, Ruth? Your black wool—or the black wool?"

A moment's deliberation. "Neither. Tonight it's the black wool."

One black wool dress (simply tailored), a strand of pearls (dime store), a pink scarf and a blue one—that was Ruth's versatile Sunday-and-date wardrobe. It was a lesson in making-little-go-far, too. Every time Ruth squeezes a six-weeks' wardrobe into the least amount of lug-

gage possible, she's glad she learned that lesson young.

Ruth was never a typical college co-ed. Fact is, she thought most Americans—the fellows who talked about coke dates and the girls who giggled about nothing—downright peculiar. Before she was a freshman, Ruth had crossed the ocean seven times; lived in two foreign lands, in several American states; weathered bombings; chummed with British, Japanese, Chinese, Koreans; had seen poverty and sin in their rawest. Americans talking about their hometown of Cupcake, Nebraska, "as if it were the only town on the map seemed downright provincial," Ruth states.

They seemed blasé and nonchalant, too—to a girl who had traveled to college on troop ships and transports. When a plane crisscrossed over a Wheaton football game, Ruth quivered inside. "But nobody ran for shelter, ducked under seats—or even looked up. Half of them didn't know about the Chinese war, and those who did know, didn't seem to care."

Ruth looked different, too, in a distinctive, gracious way. She had always been pretty, but now she discarded the dark-rimmed glasses, and she was truly lovely. Her eyes were big and luminous and sharply emphasized, for she wore her hair divided evenly in the middle, pulled straight back and wound about intricately at the nape of her neck. "I didn't think then I looked like a missionary child," Ruth says. "But maybe I looked more homemade than I thought." Probably she didn't look like the stereotyped mid-thirties co-ed—shoulder length hair, ruffled on the ends. But she was a girl every fellow on the campus noticed—a very pretty girl who looked at life in a level-headed sort of way.

And there was one young fellow who noticed her especially. As blond as she was dark, he was a great towering fellow, over six feet tall. Somewhat older than most of his class, he'd transferred from Florida's Trinity College, after a stint as a traveling evangelist. That was in the fall of Ruth's junior year. He'd dated a few girls at college, even written home about one or two, but he never found time for much socializing. Sundays, he preached. Weekdays (when he wasn't in classes, he was breaking his back for the Student Trucking Service, campus furniture movers.

It was, in fact, a fellow campus truckman, Johnny Streeter, who got acquainted first with the dark-haired girl with the big eyes. He promised his friend he'd arrange an introduction to her, somehow, someday.

♦ WILLISTON Hall lobby was jammed



The Bell sisters in 1943: (from top to bottom) Ginny, missionary wife in Korea; Ruth Graham, and Rosa whose husband is in atomic research.

that day with after-lunch loungers—somebody was banging away at the piano, a crowd of girls was harmonizing badly, and Ruth and Rosa Bell hurried out of the dining hall already a little late in getting started for their afternoon classes. Johnny Streeter hailed them. "Somebody here like to meet you," he told Ruth.

She followed him reluctantly (now she'd surely be late for class). Under the picture of an ancient revered founder stood the tall blond boy Ruth had seen around campus—usually weighed down with furniture.

Johnny Streeter mumbled introductions. "Ruth Bell. Rosa Bell. Billy Graham." Afterward, Ruth remembered a southern accent, more drawling than hers, a mop of curly hair, and eyes that seemed to search out her thoughts, while she chatted about the dining hall food and an overdue library book. Class bell rang; Ruth dashed off.

A week later, there was a commotion at her library table, as somebody with very long legs slid into the chair beside her. Never good at ignoring distractions, Ruth glanced up. It was Johnny Streeter's friend, and Ruth smiled at him.

Before the librarian could demand quiet, he had asked for a date. He didn't bother to whisper, everybody at the table heard. And Ruth accepted.

Ruth makes up her mind about people speedily. After that first date (a Sunday afternoon sacred music concert), she knew what she thought. "Love at first sight," she says with disarming frankness. But did she suspect, right then, he'd

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And

THERE is particular point at this season to the story that is told of a man who entered a taxi in Washington, D.C., with a badge pinned on his lapel bearing three letters: "I-A-K." The cab driver had seen badges of every description during his many years in the capital city, but never one like this. Somewhat perplexed and extremely curious, he said to his rider, "I have driven this cab for fifteen years but have never seen a badge like yours. What does the 'I-A-K' represent?"

"It stands for 'I Am Confused,'" replied the man.

"But," protested the cab driver, "confused is spelled with a 'C' and not a 'K.'"

"Brother," the man said sadly, shaking his head, "you don't know how confused I am!"

We can smile at the story, but it is all too true that many are confused in the chaotic days in which we live. Mental stress and vexation seem to be characteristic of our age. Overcrowded psychopathic wards are not uncommon. More young people are entering mental institutions today than are entering colleges and universities.* Scores of people are so overwrought when they retire at night that sleep is often coveted rather than experienced. Six and one-half million doses of sleeping drugs, we are told, are required nightly to deliver Americans from their sleeplessness. Great numbers of young and old alike are in bondage to fear and apprehension. As the Lord Jesus foretold in Luke 21:26, "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth."

But though God has foreknown our age and all its stresses, His will for mankind is peace and serenity of soul. Think back, for example, to that memorable night centuries ago. While shepherds watched their flocks, an angel appeared to announce the birth of the only One who could assuage the grief and misery of the world. Suddenly the skies were illuminated and a great heavenly host was heard saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

"Where is the peace God promised?" one might ask. The tension of war is increasing and the world appears more discordant and disunited than ever. Is not the thought of peace mere fantasy?

So it might seem at first glance. Yet in the inspired statement, "and on earth peace," are three momentous prophecies. They speak first of our individual relationship to a holy God; then a state of mind, and ultimately of a world-wide condition. All three rest upon a Person—the One born into the world on that night so long ago.

*According to the American Council on Education's brochure on mental health.



For everyone, a possibility

For the believer, a reality

For the world, a certainty

On Earth - PEACE!

By J. ALLEN BLAIR

✦ THE first prophecy is of peace for the individual. Peace for the man or woman who has broken the law of God and is at enmity with Him concerns the Person of peace, Jesus Christ. Paul declared in Ephesians 2:14, "He is our peace." When the penitent sinner trusts in Christ as Lord, his sins are forgiven, and immediately he is at peace with God. The barrier of sin which has separated him from God is forever obliterated, and the believer has fellowship with his living, loving Lord. For the first time in his existence, the sinner realizes the positive truth in the prophecy, "And on earth—peace!"

God declares in Romans 5:1, "Therefore being justified by faith, we have peace *with* God." This peace prophesied by the angelic host was made possible through the Saviour born into the world; not to live, but to die for the sins of all. This was not peace at any price, but peace at infinite price. Christ, "having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20).

Much of the gaiety and frivolity of the approaching season as it is popularly observed is but a coverup on the part of dissatisfied and unhappy souls who do not know perfect peace. Observe the countenances of those you pass along the streets: the downturned lips, the sin-marked faces and weary expressions—all reflect anxious and troubled hearts. It is certainly true as the apostle has said, "The way of peace they have not known" (Rom. 3:17).

Dr. William H. Gordon, noted heart specialist, has observed, "There are a great many people with twenty-five cents' worth of heart trouble and seventy-five cents' worth of anxiety." Why? Because they have not discovered peace with God through our Lord Jesus Christ. Only as He is apprehended by faith can one ever know the tranquillity God desires to give. Without Christ, life is set to misery. With Christ, life is set to music. It is only through a living and vital relationship to the Person of the Lord Jesus that one can find true and abiding joy.

✦ ON one occasion after a morning service, a splendid-looking young man came to me and said, "When you gave the invitation to accept Christ, I was one who should have raised his hand, but I did not." We went to my study where it was my happy privilege to point this earnest seeker to the Saviour. He then told me how God had led him to our church.

While in boarding school years before, his faith had been shaken; and later, at the university, it was completely shattered. While there, he fell heir to a philosophy of determinism: one can get what he wants, if he wants it badly enough. Since his university days, he had sought in many directions to find peace for his soul.

Several days before, he had arrived in St. Louis on business.

Sunday morning as he sat in his hotel room, he thought of his wife and two little children who would be in church as usual. Frequently, they had invited him to go, but he had always proffered the same reply, "Maybe next week."

As he pondered, he considered the importance of a father's example to his growing children. Many thoughts ran through his mind. "Perhaps he should go to church," he reflected. "Today might be a good time to start. No—what would be the use?—There is no God. But yet, maybe there is!"

He decided to put God to the test. With a drenching rain-fall outside, he knelt and prayed something like this: "God, if there is a God, prove yourself and make it stop raining so I can go to church and find faith." Glancing through the window, he noticed that it seemed to be raining worse than ever. He shrugged his shoulders and sat down to read. Suddenly, however, the sun peered through the clouds and the rain stopped.

He dashed for his car and drove off in search of a church. Within moments, he found ours, and about an hour later, God completely answered that businessman's humble prayer, for he found faith in Jesus Christ. At our Wednesday evening prayer service, he told of his experience on the previous Lord's Day. Pausing as he concluded, he said quietly, "At last I have found peace!"

How thrilling it is to know that all who accept Christ have peace with God instantly. Christ, the Person of peace, was born into this world to provide eternal peace for all who trust in Him.

✦ THE heavenly announcement of peace at the birth of our Lord was not only a prophecy for the sinner, it was also a prophecy of peace for the believer. Having received peace *with* God through faith in Christ, the believer is privileged to enjoy the peace of God. Dissatisfaction, depression and defeat may be quickly overcome. The Christian can face life's reverses with a tranquillity and contentment that surmounts all obstacles. Phillips in his translation of the New Testament gives an excellent rendering of Philippians 4:6 and 7 which tells of the peace of God for those who have peace *with* God: "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the *peace of God*, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus."

How blessed is the truth of that last phrase, "The peace of God will keep constant guard over your hearts and minds as they rest in Christ Jesus." It is this peace that conquers and banishes fretful care and needless worry from the believer's mind. Unfortunately, not all Christians have

Dr. Blair is minister of the Memorial Presbyterian Church, St. Louis, Mo.



A Christmas Painting

By Belle Bishop

If I were an artist of great renown,
I would paint a picture of Bethlehemtown.
In the evening sky I would set a star
To bring three Wise Men from afar.

I would stand the shepherds on a hill,
And part the sky, so blue and still,
For a host of angels to appear
With that heavenly message for men to hear.

But long before I could begin
I would think about the near-by inn;
Although I would paint for the shelter that night
Another place filled with soft glowing light.

I would build a manger with reverent stroke,
And give strong Joseph a purple cloak.
But, oh, for the Virgin Mary's gown,
The precious mother in Bethlehemtown,

I would draw the blue from a quiet sea,
Like the blue of the waters of Galilee.
Ah, then I would find a secluded place,
There I would turn the Virgin's face—

I would turn her face to the Little One,
To her heart's own treasure, to God's own Son.
To the Christ Child wrapped in swaddling clothes,
His face far sweeter than the sweetest rose.

I would paint the Saviour as I dream of Him,
And then I would let the light grow dim
Till the brightness around the Christ Child's head,
In Bethlehemtown in His manger bed,

Would fill all the place with shining light
As I think it did on that holy night.
If I were a painter, I would leave you there,
In the sheltering warmth—in the Christ Child's care.

entered into this attitude of peace which God has provided. Many there are who in their self-will and self-management become dejected, impatient and irritable. Trying to succeed, they fail. Endeavoring to keep themselves, they suffer defeat. Striving to be happy, they are miserable. Seeking rest, they are restless.

How profoundly different it was in Paul's life. He could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8,9). What was the secret of his unwavering and unshakable composure? The peace of God!

The Lord Jesus desires that this same peace be appropriated by all born-again believers. In Christ, the peace of God is our present possession to be received and enjoyed.

♦ NEVER shall I forget my regular visits to the bedside of a radiant Christian who for many years lay helpless. Her frail body was twisted and distorted from the crippling effects of arthritis. Though she suffered constant pain, there never was the slightest complaint of discontentment. Often unsaved loved ones would laugh and make a travesty of her devotedness to Christ, but she was always the same, a sincere, smiling child of God. When asked how she felt, she had only one reply, an enthusiastic, "Fine!" How do you account for this marvelous composure under such adverse circumstances? There is only one answer. The peace of God!

Shortly before our Lord's ascension, He bequeathed this peace to His followers. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Without this peace, no believer can know real happiness. The extent to which you enjoy the felicity God intends for you will depend on the measure in which you accept His peace. The state of peace prophesied by the angels is a gift to be appropriated daily by every believer. Each new day demands that you receive a new portion of His peace. Yesterday's allotment will not suffice for today's trials.

In John 16:33 Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In this verse, our Lord contrasts the two possible attitudes Christians may express—the spiritual and the worldly. The spiritual attitude is one of implicit faith in God, while the worldly tends toward the flesh. If you as a believer are sincerely willing to trust Christ for everything without reservations or doubts, you may fully capitalize on our Lord's promise: "In me—peace!" On the other hand, when the testings and conflicts arise, if

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To be prepared for Christmas
... better brush up on

How to Tell a Story

By Mary Rebecca Allen



Do you ever tell a story? Of course you have. And no doubt, whether you are a teacher or a parent with small children of your own—or both—you will be telling stories this Christmas season. But after working hard to find a good story, have you ever been dismayed while telling it to see the youngsters whispering and squirming and not listening at all? The reason may be that what you are telling is interesting enough, but how it is told isn't.

There is a knack to storytelling and it might be well to brush up on some general pointers before gathering your youngsters about you to tell them the lovely stories of the Christ Child.

Most important in keeping small children openmouthed in wonder is that you yourself must know your story. Just reading it once to yourself is a good short-cut to failure. You must know it backward and forward. To be well-

prepared, you might practice telling it in front of a mirror—or to a long-suffering friend.

Almost as important as really knowing your story is being uninhibited in telling it. If there's a dog in the story, bark—really bark. Don't worry if you don't sound exactly like a dog. Children have good imaginations and are not critical. To them it will be a perfectly good "woof." Lend atmosphere to the manger scene by letting a lamb "baa-a" as the shepherds come to see the Lord Jesus.

Use colorful words in your story. Besides seeing the wonders all about them, small children live in a world of feeling, taste, sound and smell. So use words like "hopped" and "crackled" and "sour" and "red." They'll love you for it.

Then it's impossible to overestimate the value of "aids" to storytelling. But don't use more than one type in a story, and it is a good idea not to use them with every story you tell. A good balance makes the aid more effective. Several aids anyone can easily use are pictures, drawings, objects—and the children themselves.

Pictures should be brightly colored and simple. One or two main objects with a blank or plain background is best in a picture. Otherwise the children get so engrossed in "looking" that they forget to listen! Remember that tiny tots cannot concentrate on several things at once.

Every parent or teacher can be an artist, too! All you need are a blackboard and colored chalk, or plain construction paper and crayons. As in choosing pictures, simplicity is the rule in drawing. You might be telling the story of Kim in Hawaii who didn't know about God, so as you say that Kim looked at the sun but he didn't know that God made it, draw a nice round orange ball. The moon is a yellow ball—and silver stars are easy to make. So are two curved lines for flying birds. A coconut palm is a curved line made with the side of a short piece of brown chalk with



green lines for leaves and round brown coconuts. And you'll find that water and grass are the easiest things of all to draw.

Objects, too, are helpful in telling stories. A few pretty seashells held in your hand while telling of Susan who searched for the prettiest shell to give to her sister will leave a vivid impression of unselfishness. A potted plant will help when you tell of how Jimmy watered and cared for the plant which God made to grow.

Sometimes children get tired of hearing adult voices. Occasionally let them help you tell the story. Ginger just had to have extra money to give to Sunday school. She wondered and wondered how she could earn it. Let the children suggest ways, and weave a story around their suggestions. You may be surprised to find that they have given themselves ideas, and they may proudly tell you, "I earned this money for the Lord like Ginger did."

Small children want action in their stories. They learn by doing, so their story characters must "do," too. If you want to keep their attention, don't give long discourses on what's right or wrong. Keep your story moving. Show the lesson by what someone in the story does.

Keep it simple. Remember that a child's vocabulary is small and his world of known things is small; so keep your stories within his world. When you're telling missionary stories, explain any-

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Can a Christian Be Unblamable

Paul expected holiness of the Thessalonians—

God expects it of you.

Third in a series of Studies on I Thessalonians

SALVATION was the theme of I Thessalonians 1, considered previously. There is nothing in all the world that thrills the heart like a real experience of trust in the Lord Jesus—as the Thessalonians knew. Chapter 2 presented the challenge of Christian service. Paul spoke of his own service and the rules of ministry, and also the service and faithfulness of the Thessalonian church as it will be recognized at the judgment seat of Christ in glory. Now, chapter 3 has the theme of sanctification, which continues through 4:12.

At the opening of the chapter (3:1-10) Paul relates the testimony of the Thessalonian church as it was brought to him. This is what had happened: When Paul was meditating on the need of the Thessalonian church and his heart was burdened in prayer for them, he had sent Timothy back to find out how they were getting along. Timothy had gone to Thessalonica and brought encouragement to them, continuing to teach them the Word of God. Now Timothy has returned with the message that the Thessalonians are standing fast in the faith, that they long to see Paul, that they are just as he had left them—their hearts fixed upon the Lord Jesus Christ and looking for His coming. Paul's own heart overflows at the goodness of God in blessing his testimony there and working so abundantly in the lives of these Thessalonians.

Paul is comforted by these tidings. He sums it up in verse 8: "For now we live, if ye stand fast in the Lord." More expressively translated, it reads: "Now we are really living, if you are standing fast in the faith." His whole spiritual joy and happiness is linked with the experience of victory in this Thessalonian church.

Consider for a moment the background of this statement. How interested and concerned would we have been had we been in Paul's position? Paul had been there only a few weeks and had led these few souls to Christ, but now it seems that his very life depends upon the success and the prosperity of this church. His whole heart is wrapped up in the spiritual prosperity of these his children in the faith.

What a challenge that we have that same sensitivity of soul, that we have that passion, that love which was in the heart of Christ Himself for the people of God. Too often in our modern life our theology is in one compartment and our heart is in another. We believe that souls are lost

without Christ and we recognize human suffering and human need, but too often it is never translated into prayer, or into helpfulness, or into doing what we can to meet the needs of others. What a contrast to Paul!

See the picture of Paul's great heart (vv. 9, 10) in his compassion toward the Thessalonian believers. "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" He is concerned lest they lack something of completion of their spiritual faith and experience.

Modern Christians are prone to ignore a need like this. So many Christians are ignorant of the great truths of Scripture and are not going on with the Lord. They do not have a real prayer life; they do not give themselves to the study of the Word; they are not soul winners. It is a tragedy that in our hearts there can be such coldness and lack of response to spiritual need.

How different was Paul! In his own spiritual experience, his heart overflowed in praise to God for hearing his prayer.

"Fear Not"

ROBERT H. BURROWS

"Fear not"—God's message to a weary world.
The angels bore it to the shepherds poor,
And they relayed it to the generations since;
So let us echo it to millions more.

"Fear not"—God's message to a fearful few,
Storm-tossed and frightened by the angry wave;
"Fear not, 'tis I," how calm the Saviour's words
Accompanied by His mighty power to save.

"Fear not"—God's message still to you and me.
We will not fear, though dark the night—and long;
"The blessed hope" shines brighter day by day.
Take heart, trust God, and sing the victor's song.

Dr. Walvoord, president of Dallas Theological Seminary, and editor of its journal, *Bibliotheca Sacra*, is a recognized Bible expositor.

in Holiness?

By John F. Walvoord
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It was not just a few minutes or a few sentences of prayer; he spent hours, day and night, praying to God for the continuance and faithfulness of this little band of Christians. Brethren, if we had prayer like that, and if our hearts were stirred like Paul's, we would have a spiritual revival such as this nation has never known.

The challenge of this passage is to let the Spirit of God transform our hearts and make them tender, that we may not follow the pattern of this careless and indifferent generation, but be mindful of the spiritual needs of those about us.

Are we really concerned about souls? Do we pray for the salvation of that neighbor in the next apartment or in the next house? Are we concerned in our churches about the backsliders and the indifferent who are not serving the Lord as they should? Paul tells us that the secret is to pray. A real burden of prayer will give us Paul's experience of the joy of answered prayer. Certainly these are important and most practical verses.

Paul breathes another prayer, that he might go back and see the Thessalonians again (vv. 11, 12). "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." In other words, Paul said, "Let us go on in our Christian faith." The most dangerous thing in our spiritual experience is to ease off and to rest on our oars. Normal Christian growth brings with it an increase in love to each other and to all men.

† In I Thessalonians every chapter deals with the Lord's coming. The last verse of chapter 1 dealt with waiting for the Lord's return. Chapter 2 spoke in verse 19 of the presence of our Lord Jesus Christ at His coming. Now the last verse of chapter 3 deals once again with the coming of the Lord.

Paul, as he is praying for these Thessalonian Christians, has in mind not only their present fruitfulness, not only their present holiness, but also that they should go on to perfection.

Some in our day think it is not possible to be saved unless one reaches a stage of perfection. They attribute to the word "perfect" in verse 10 ("that we . . . might perfect that which is lacking in your faith"), ideas which are contrary to the Word of God. Paul is praying that "God might perfect that which is lacking." What did he mean? Certainly he was not doubting their salvation, because he spoke of "knowing, brethren, your election" (1:4).



In the Bible, there are two main ideas expressed in the word *perfection*. The first suggests the thought of coming to the end of a journey or the fulfillment of a purpose or a design. For instance, a perfect man is one who has grown through boyhood and youth until he has the full stature of a man. He has reached the goal of growth. He is perfect, he has completed the man.

There is another meaning for perfection which has the thought of equipment—to be completely equipped, the details are in order. A home, for instance, ought to have furniture, curtains, rugs, and everything else. It is perfectly equipped. This is what Paul had in mind here.

So Paul prayed that God might perfect that which was lacking in these Thessalonian Christians. Their faith needed to be enlarged. Their lives were not complete in their spiritual experience. Paul wanted God to deal with them and bring them on to that further step of perfection.

Nowhere in the Bible is the word *perfect* used to mean sinlessly perfect. In fact, that is not the idea at all. There is need for another word in English into which we can translate these words, because *perfection* in the ordinary sense is not exactly the idea; it has only the thought of completion or attainment, not the idea of sinless perfection.

Paul is praying that the Thessalonians might be complete and in the end might stand unblamable in holiness before God. Paul's prayer is that they [Continued on page 71]



Let's Keep Christmas!

By Gladys Sanborn Wagoner

Photo by Springfield

I HAD just finished reading of a tired little boy who had fallen asleep on his father's lap, at the close of Christmas Day.

He dreamed an angel flew into the room, took the topmost candle from the tree and put it in his hand, saying, "Never let the candle of Christmas love go out, keep it burning all the year."

The father carried the laddie to his bed, trying not to awaken him. Just as he laid him down and kissed him gently, the little boy stirred and murmured, "Daddy, please don't let the candles go out, or the Christmas angel go away."

The book slipped to the floor as I turned to look at our Christmas tree. The lights were twinkling merrily down at me as if to say, "We have to burn brightly tonight, because it's all over now for another year."

Was Christmas all over, I wondered.

Our hearts all beat a little faster at the thought of Christmas. We may pretend to be harassed with all the hustle and bustle, but I suspect we wouldn't do without it if we could.

We love the beauty of traditional things: baking fruit cakes, trimming trees, lighting candles, wrapping gifts, and singing carols. But if Christmas is to be lasting, it must be more than these. It must be a spiritual experience.

Even the non-Christian world is affected, for the moment at least, by what it calls the spirit of Christmas.

How wonderful it would be if Mrs. Pinchpenny, for example, were as concerned about others the rest of the year as she is at Christmastime; or Mrs. Sharp Tongue as kind in July as in December. Even old Mr. Gloom seems to take a new interest in life during the holiday season.

What is this inner glow that seems to disappear with the taking down of the tree, the discarding of the tissue paper, and the burning low of the candles?

In the Christmas story as told by Luke, we read that "the shepherds returned glorifying and praising God." Evidently theirs had been an experience not only of the eye and ear, but of the heart as well. This we must have if there is to be a Christmas afterglow.

Into the tradition of Christmas, love and good will have been built. Our hearts have caught something more of the spirit of Christ, but this can be real, vital and lasting only as we permit Him to fill and permeate our lives as individuals the whole year through.

I stirred from my reverie and noticed the embers on the hearth had lost their glow. Picking up a piece of wood, I threw it on the fire. Suddenly the flames leaped up, sending reflections over the room. That, I thought, is what we need—rekindling from above. Only as we keep our spiritual lives aflame will we keep the warmth and afterglow of Christmas.

I looked again at the lights on the tree. Bowing my head I prayed, "O God, help me not to let the candle of love go out, or the spirit of Christmas grow dim in my heart this year!"

END

The Gift . . . by Kay Wissinger

He could have come to the blare of the trumpet,
In heavenly majesty cleaving the skies;
Men would have fallen in homage before Him,
Stunned by the glory that shone from His eyes.

He could have come to the blast of the bugle,
Heard where the cedars of Lebanon grow,
Heard where the savages beat on their war-drums,
Echoed where northlands lie buried in snow.

He could have come, and in one fleeting instant
Claimed the attention of men everywhere:
The rich mandarin in his garden at sunset,
The Caesar of Rome, the sage at his prayer.

He could have shown men His might and His power
Rending the earth and the heavens above;
Instead as a Baby, He came down among us
To bring man the wonderful gift of His love.

In the Study

By WILBUR M. SMITH



Principal Biblical Passages on the Birth of Christ Arranged in Chronological Order



Dr. Smith

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Two years ago in these columns (issue of December, 1952) I gave a rather extensive bibliography of the major subjects connected with the birth of our Lord. This month I would like to approach the subject in a somewhat different way. Incidentally, those interested in the principal literature on the birth of Christ published up to the beginning of this century will find a list of approximately 170 titles in that remarkable bibliographical work, *Jesus Christ Our Lord*, by Samuel G. Ayres, pp. 32-43.

The material first set forth here is a partial indication of the great wealth for study and preaching available in the Biblical records of the birth of our Lord. May I repeat here what I wrote in the article of two years ago, and what I have often written elsewhere, namely, that there is not today in the English language any one volume that adequately treats of all the major subjects relating to the birth of Christ; thus, we have here a great open door of opportunity for some serious student of the Scriptures.

I. The Genealogies

Matthew 1:1-17; Luke 3:23-28

II. Old Testament Prophecies Pointing to the Birth of Christ

A. Referred to in the Nativity Narratives

Matthew 1:23—Isaiah 7:14

Matthew 2:5, 6—Micah 5:2

Matthew 2:15—Hosea 11:1

Matthew 2:18—Jeremiah 31:15

Luke 1:17—Malachi 4:5, 6

Luke 1:32, 33—II Samuel 7:12-16

Luke 1:46-56—I Samuel 2:1-10

Luke 1:73, 74—Genesis 22:15

Luke 1:77, 78—Genesis 22:15

Luke 1:79—Malachi 3:1

Luke 2:32—Isaiah 42:6; 49:6

B. Not Referred to in the Nativity Narratives

Genesis 3:15

III. Events Preceding His Birth

1. Annunciation to Zacharias, Luke 1:5-25
2. Annunciation to Mary, Luke 1:26-38
3. Annunciation to Joseph, Matthew 1:18-25
4. Visit of Mary to Elisabeth, Luke 1:39-56
5. Magnificat of Mary, Luke 1:46-55
6. Birth of John the Baptist, Luke 1:57-66, 80
7. Benedictus of Zacharias, Luke 1:67-79

IV. The Birth and Early Years of Jesus

1. The birth itself, Luke 2:1-7
2. Visit of the shepherds, Luke 2:8-20
(*Gloria in Excelsis*)
3. Circumcision, Luke 2:21
4. Presentation in the temple, Luke 2:22-39
5. Visit of the Wise Men, Matthew 2:1-12
6. Flight into Egypt and the return to Nazareth, Matthew 2:13-23; Luke 2:39
7. The growth of the Child, Luke 2:40

V. Subsequent References

A. In the Gospels

1. The argument with the Jews about His origin, John 7:40-43
2. A possible reference to an evil report about His birth, John 8:41

B. In the Epistles of St. Paul

1. "Born of the seed of David," Romans 1:3; II Timothy 2:8
2. "Made of a woman, made under the law," Galatians 4:4
3. The great *Kenosis* passage, Philippians 2:7, 8
4. "God was manifested in the flesh," I Timothy 3:16

C. In the Epistle to the Hebrews

1. The two quotations of Psalm 2:7, "this day have I begotten thee," Hebrews 1:5; 5:5—by some interpreted as not referring to His actual birth, as Acts 13:33
2. Christ's words upon His coming into the world, Hebrews 10:5-7, quoting Psalm 40:6-8

D. In the Book of Revelation

1. The root and offspring of David, 5:5; 22:16
2. The symbolic picture of the woman who gave birth to Christ, 12:1-5

VI. Special Subjects for Investigation

1. The Five Dreams of Joseph—all recorded in Matthew 1:20, 21; 2:12; 2:13; 2:19, 20; 2:22
2. The Six Appearances of Angels
To Zacharias, Luke 1:11-23
To Mary, Luke 1:26-38
To Joseph, Matthew 1:20, 21; 2:13-15; 2:19; 2:23
3. The Joy of the Nativity (all but one in Luke)
"Thou shalt have joy and gladness," Luke 1:14
"Many shall rejoice at his birth," Luke 1:14
"The babe leaped in my womb for joy," Luke 1:44
"They rejoiced with her," Luke 1:58
"They rejoiced with exceeding great joy," Matthew 2:10
"My spirit hath rejoiced in God my Saviour," Luke 1:47
"I bring you good tidings of great joy," Luke 2:10

Biblical Subjects on the Birth of Christ Alphabetically Listed

Advent	Frankincense	Messianic Prophecy*
Angels	Fullness of Time	Myrrh
Anna	Gabriel	Names of Christ
Annunciation	Genealogies	Nativity
Archelaus	Gloria in Excelsis	Nazareth
Babe	Gold	Nunc Dimittis
Benedictus	Hall	Old Testament Quo-
Bethlehem	Herod the Great	tations in New
Betrothal	Holy Spirit	Testament
Birth of Christ	Immanuel	Parents
Blessed	Incarnation	Presentation
Boyhood	Infancy	Purification
Caesar Augustus	Innocence	Quirinius
Census	Jerusalem	Salutation
Childhood	Jesus	Salvation
Circumcision	Jesus Christ	Shepherd
David, Seed of	John the Baptist	Simeon
David, Son of	Joseph	Slaughter of the
David, Throne of	King	Innocents
Dayspring	Luke, Gospel of	Songs of Nativity
Dreams	Magi	Star
Egypt	Magnificat	Swaddling Clothes
Elisabeth	Manger	Tax
Enrollment	Mary	Temple
Firstborn	Matthew,	Virgin Birth
Flight	Gospel of	Zacharias

Sermonic Literature on the Birth of Our Lord

THE sermonic material on Biblical passages relating to our Lord's incarnation and birth is, as would be expected, quite vast. I am here attempting to suggest only some of the more significant sermons on the nativity narratives of the Gospels

of Matthew and Luke. Among the more important works devoted almost exclusively to advent sermons are the following:

Lancelot Andrewes: *Sermons on the Nativity Preached Upon Christmas Day*. 2nd ed., 1631. In this series of notable sermons, Andrewes' famous sermons on the nativity preached upon Christmas Day (seventeen of them) will be found in Vol. I, pp. 1-302. I think one may safely say that this is the most notable volume of Christmas sermons that has appeared in our language. These seventeen sermons were published separately, some years ago, in the Ancient and Modern Library of Theological Literature. John Donne (1573-1631): *Works*, Vol. I. London, 1839. The advent sermons are contained on pages 1-213.

Richard Clerke: *Sermons of the Nativity Preached on Christmas Day*. London, 1637.

John Hacket: *A Century of Sermons*. London, 1675. Fifteen sermons on the incarnation, pp. 1-146.

William Mandell: *The Advent of Christ Considered in a Course of Six Sermons Preached Before the University of Cambridge*. Cambridge, 1817.

John Keble: *Sermons for the Christian Year: Sermons for Christmas and Epiphany*.

An abundant amount of sermonic material has been brought together in two volumes of *The Speaker's Bible: The Gospel According to St. Matthew*, Vol. I (Aberdeen, 1938), pp. 10-38, with bibliographies, pp. 225-228; and *The Gospel According to St. Luke*, Vol. I, pp. 19-165, with bibliographies, pp. 449-460. Some years ago the F. W. Barton Company of Cleveland published twelve beautiful volumes entitled *The Church Year Library*, the first two of which contain a considerable number of choice sermons on our subject: Vol. I, *Advent Sundays*, pp. 311; Vol. II, *Advent Courses, Christmastide*, pp. 266. All of the sermons in Hastings' *Great Texts of the Bible* have quite elaborate bibliographies.

In the list that follows I have in some instances used only the author's name; the volumes referred to are as follows: James Hastings: *Great Texts of the Bible*, St. Luke (1913); Alexander Maclaren: *Expositions of Holy Scripture*, St. Luke I-XII; G. Campbell Morgan: *Westminster Pulpit*; Charles Simeon: *Horae Homileticae*, Vol. XII; Alexander Whyte: *The Walk, Conversation and Character of Jesus Christ Our Lord*.

Sermons on Texts from the Gospel of Matthew

1:1-16 —Alexander Maclaren: *Expositions of Holy Scripture*, St. Matthew I-VIII, pp. 1-6.

1:1 —A. H. Strong: *Miscellanies*, Vol. II, pp. 277-297.

1:18 —William Alexander: *Verbum Crucis*, pp. 3-18.

1:21 —Morgan, Vol. II, pp. 49-56.

W. M. Clow: *The Evangel of the Straight Gate*, pp. 25-35.

Maclaren, as above, pp. 12-18.

James Hastings: *Great Texts of the Bible*, St. Matthew, pp. 2:15.

1:22, 23—H. P. Liddon: *Christmastide Sermons*, pp. 89-106.

1:23 —J. D. Jones: *The Hope of the Gospel*, pp. 153-165.

F. B. Meyer: *In the Beginning God*, pp. 77-88.

2:1, 2 —Alexander Whyte in *The Contemporary Pulpit*, Vol. I, pp. 339-351; H. P. Liddon, as above, 348-367.

2:1-3 —Whyte, as above, Vol. VI, pp. 28-41.

Hastings, as above, pp. 18-31.

2:1-12 —Maclaren, as above, pp. 19-28.

2:2 —S. Baring-Gould: *The Birth of Jesus*, 76-88.

2:10 —T. H. Darlow: *The Upward Calling*, pp. 266 ff.

Simeon, pp. 7-11.

2:11 —J. A. Hutton: *Discerning the Times*, pp. 162-168.

G. H. Morrison: *The Unlighted Lustre*, pp. 252 ff.

2:13-22—Maclaren, as above, pp. 29-37.

2:16-18—Alfred Lee: *Eventful Nights in Bible History*, pp. 225-236.

Samuel Zwemer: *The Glory of the Manger*, pp. 145-154.

Simeon, pp. 11-16.

2:16 —S. Baring-Gould, as above, 89-98.

Sermons on Texts from the Gospel of Luke

1:33 —Morgan, Vol IX, pp. 409-416.

1:31, 34, 37, 38—Alexander Whyte: *The Spiritual Life*, Vol. I, pp. 22 ff.

1:35 —Andrew Murray: *Holy in Christ*, pp. 125-131. Whyte, pp. 19-28 (especially fine).

1:35, 38—Simeon, pp. 215-220.

1:78, 79—Maclaren, pp. 30-40.

Simeon, pp. 228-231.

H. P. Liddon: *Advent in St. Paul's*, pp. 127-181 (four sermons).

2:6, 7 —S. Baring-Gould, as above, 51-62.

2:7 —Hastings, pp. 2-21.

J. S. Holden: *The Life of Fuller Purpose*, pp. 11-29.

2:8-20 —Maclaren, pp. 40-47.

2:8 —S. Baring-Gould, as above, 63-75.

2:10, 11—Hastings, pp. 24-39.

Hugh Macmillan: *The Garden and the City*, pp. 31 ff. Simeon, pp. 231-235.

Morgan, Vol. VII, pp. 401-408.

2:12 —H. P. Liddon: *University Sermons*, pp. 189-219 (first series)

2:13, 14—Hastings, pp. 42-61.

R. C. Trench: *Sermons Preached in Westminster Abbey*, pp. 68-77.

Morgan, Vol. VI, pp. 401-408.

2:15 —J. S. Holden: *Redeeming Vision*, pp. 117-125.

Hugh Macmillan: *Gleanings in Holy Fields*, pp. 40-55.

Simeon, pp. 240-244.

2:21 —Whyte, pp. 29-39.

Simeon, pp. 245-250.

2:22-24—Simeon, pp. 251-256.

2:25 —Simeon, pp. 256-260.

2:29, 30—Maclaren, pp. 55-62.

2:34, 35—Hastings, pp. 64-79.

Robert M. Edgar: *The Philosophy of the Cross*, pp. 35-50.

A. Tholuck: *Light from the Cross*, pp. 9-25; 93-109.

H. P. Liddon: *Advent in St. Paul's*, pp. 245-256.

J. G. Mantle: *The Way of the Cross*, pp. 19 ff.

T. V. Tymms: *The Private Relationships of Christ*, pp. 12-35.

2:40 —Hastings, pp. 82-101.

Morgan, Vol. X, pp. 129-136.

Whyte, pp. 40-49.

T. V. Tymms, as above, pp. 36-54.

The great work by T. D. Bernard, *Songs of the Holy Nativity*, contains much sermon material on the four nativity songs in Luke's Gospel which I have not thought necessary to index separately here. A volume by Stopford Brooke, *The Early Life of Jesus*, has a great deal of relevant material, but I have never been able to secure a copy.

The passages assigned from the nativity narratives in the International Sunday School Lesson system, for the last twenty years, are as follows:

Matthew 1:18-25

December 24, 1939

December 21, 1953

December 19, 1954

Matthew 2:1-12

December 25, 1938

Matthew 2:13-23

October 1, 1939

Luke 1:46-58

January 5, 1936

December 23, 1951

Luke 2:1-20

December 23, 1945

December 19, 1948

December 24, 1950

December, 1954

Luke 2:8-20

December 19, 1937

December 22, 1940

December 20, 1942

December 22, 1946

Luke 2:25-40

January 12, 1936

January 11, 1942

The Virgin Mary

August 27, 1950

In the volumes of Peloubet's *Select Notes on the International Sunday School Lessons* for these years, extensive bibliographies will be found for the study of these passages.

George Whitefield on Observing Christmas

I COME now to show you who they are who do rightly observe and truly celebrate the birth of our Redeemer. And I shall show you who they are in two particulars, directly opposite to the others; and then, my brethren, take your choice: you must choose the one or the other, there is no medium, you must either serve the Lord or Baal; and, therefore, my dear brethren, let me beg of you to consider:

First, that those who spend their time aright, and truly observe this festival, . . . spend their hours in reading, praying, and religious conversation. What can we do to employ our time to a more noble purpose, than reading of what our dear Redeemer has done and suffered; to read that the King of kings, and the Lord of lords came from His throne and took upon Him the form of the meanest of His servants; and what great things He underwent. This is a history worth reading, this is worth employing our time about; and surely, when we read of the sufferings of our Saviour, it should excite us to prayer, that we might have an interest in the Lord Jesus Christ; that the blood which He spilt upon Mount Calvary, and His death and crucifixion, might make an atonement for our sins, that we might be made holy; that we might be enabled to put off the old man with His deeds, and put on the new man, even the Lord Jesus Christ; that we may throw away the heavy yoke of sin, and put on the yoke of the Lord Jesus Christ. . . .

Let your time be spent on Him: O this, this is an employ which, if you belong to Jesus, will last you to all eternity. Let others enjoy their cards, their dice, and gaming hours; do you, my brethren, let your time be spent in reading, praying, and religious conversation. Which will stand the trial best at the last day? Which do you think will bring most comfort, most peace, in a dying hour? Oh, live and spend your time now as you will wish to have done, when you come to die.

(From George Whitefield's *Seventy-Five Sermons on Various Important Subjects*. London, 1812.)

The London Times Looks at Religious Books in America

PERHAPS the most famous literary journal in the western world is the Literary Supplement of *The London Times*, published weekly. The enlarged issue of September 17, 1954, carries an extensive discussion of American writing, in which considerable space is given to religious and philosophical literature. The section on "Religious Book Publishing" (p. lxdv), to which, as is usual with the articles in the *Times* Supplement, no signature is attached, opens with several paragraphs so significant that I have asked for, and have been graciously given, permission to reprint them here, which I do without comment.

A total of 814 religious books, including new editions, were published in the United States in 1953, an increase of twenty over the preceding year. Religious books accounted for slightly under 7 per cent of the total output of new books and new editions. As a classification they stood third, rank-

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ing below fiction and juvenile and just above biography. More striking from a statistical point of view was the 1953 record made by religious books on the best-seller list. Of the ten best-selling fiction titles, the two most in demand were books with religious themes. *The Robe*, by Lloyd C. Douglas, and *The Silver Chalice*, by Thomas B. Costain. The Douglas book played a return engagement on this stage of best-sellers because of a popularly priced movie edition. During its first three years of publication, *The Robe* took curtain calls, first in popularity in 1942 and second in 1943 and 1944.

In the non-fiction category, seven out of the ten best-selling titles were religious titles. For the second successive year the Revised Standard Version of the Bible was at the top of the bill. Nelson's have recently added up the total sales of this new Bible since publication, in September, 1952 to June 30, 1954. That total is 2,816,720 copies. Second from top, and also there for a second year, was *The Power of Positive Thinking*, by Norman Vincent Peale, a book that will be discussed later. Other religious books noteworthy because of sales pre-eminence were *Angel Unaware*, by Dale E. Rogers; *This I Believe*, edited by Edward R. Murrow; *Life Is Worth Living*, by Fulton J. Sheen; *A Man Called Peter*, by Catherine Marshall; and *The Greatest Faith Ever Known*, by Fulton Oursler. Of these last three titles the books by Bishop Sheen and the late Mr. Oursler appealed primarily to Roman Catholic readers, a fact also worthy of further comment. Mrs. Marshall's biography of her husband found a wide reading among the several hundred thousand who had previously read his posthumously published volume of sermons, *Mr. Jones, Meet the Master*.

This phenomenon of best-selling religious books has led many to ask whether America is undergoing a religious revival. Yes, if you judge by best-sellers. Doubtful if you use such other criteria as church attendance, converts, or the opinion of the "man on the street."

The close relationship between psychology and religion is shown not only in a spate of books that deals seriously with the theme, but also by several that hit the best-seller lists by popularizing this current interest. *The Power of Positive Thinking* is the chief among this group. Dr. Norman Vincent Peale, minister of a Fifth Avenue church, believes that pastoral care

should include guidance given by expert psychologists. So he has one or more always on his staff. So far so good, but when he writes about the manifold problems that harass people's minds and souls, this New York pastor and successful author makes the solution to these problems too simple and easy. To be sure we all want to be happy, but we ought not to be fooled into thinking that it comes in easily swallowed capsules.

A Repeat Request

I AM always glad to hear from readers of these columns, and rejoice that so many hundreds, perhaps thousands, of people are apparently receiving help from this material; but once again I feel led to ask for a little help regarding correspondence. Letters coming to my desk as the result of these columns now number about five hundred a year. I try to answer all of them, but my readers could at times save me, and themselves, a great deal of trouble, if they would make more use of their public libraries.

On the morning in which I write this, there are two letters before me which emphasize this point. Both request addresses for periodicals, one for *Interpretation*, and the other for the *Bulletin of the Atomic Scientists*. The address of the former was given a few months ago in my discussion of periodicals. Apart from this, both of these writers reside in large cities, where are notable public libraries. The information they seek is readily available in them, I am sure, in a volume listing periodicals, and the reference librarian could even care for such a request by telephone. This would save one the trouble and expense of writing, and help to conserve my time as well. I do not want important letters to cease coming, but would appreciate being relieved of some matters that could be cared for otherwise.

Speaking of these columns, I am sure readers will be glad to know that as the result of my three-line notice of it in the August issue of this department, one scholarly journal in this country received 114 new subscriptions within one month.

Dead or Alive?

A minister conversed with a man who had professed conversion. "Have you united with the church?" he asked him.

"No, the dying thief never united with the church, and he went to heaven," was the answer.

"Have you talked to your neighbors about Christ?"

"No, the dying thief never did."

"Have you given to missions?"

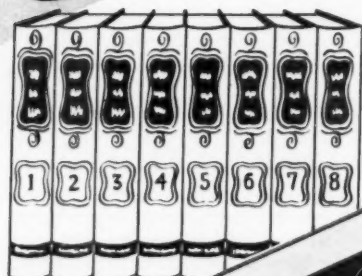
"No, the dying thief did not."

"Well, my friend," said the minister, "the difference between you two seems to be that he was a dying thief, and you are a living one."

—*Youth for Christ Magazine*

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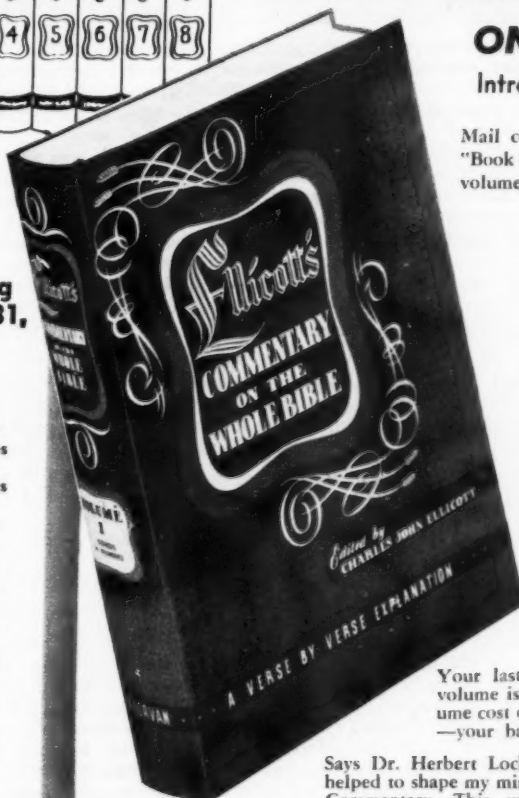
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Was it a good year?

Evangelism—1954

*Four well-known evangelists
share their impressions*



JACK SHULER

I am heartened to find that religion is getting such major share of the spotlight in current events. Because the press, television and radio are giving such a large place

to church affairs, it has become much easier to speak to the man on the street about things of spiritual moment, and it is less difficult to gain the attention of the masses in the large-scale revivals which are now the order of the day.

There are, I think, indications that mass evangelism is on the upswing. Practically every major city in America is either reaping the benefits of an inter-church crusade, engaged in one at the

present time, or planning for one in the near future. Our own calendar calls for co-operative campaigns in such cities as Portland, Winnipeg, Columbia, Memphis, and other major centers of population; and our crusade in Belfast, Ireland, which begins in June, 1955, at King's Hall with its 20,000 seats, is in keeping with a trend which seems now to have secured American-type evangelism in the British Isles.

The great majority of evangelical ministers are hungry to see revival in our generation. In fact, I find denominationalism taking second place to Christianity of the first century type. Denominations are in the divine order and must be strengthened, but there is no room for competition in God's plan to redeem mankind, and these pastors sense the need increasingly to join forces in the

larger opportunity to garner a substantial soul-harvest before Jesus comes.

By way of warning, I must say that the popular turn Christianity has taken recently, which allows entertainers to appear as guest artists in church services between night club engagements, and radio and TV celebrities to close their network shows with a sacred benediction, must be directed more into the channel of apostolic doctrine and original faith. There will be no genuine revival apart from repentance and abstinence from sin. The fact that the increasing revival crowds throughout the world are matched by the largest crime wave and the lowest moral ebb which America has known in her history proves that. But belief in the Word, trust in God, and obedience to the direction of the Holy Spirit can bring the revival for which we pray.



MERV ROSELL

In 1954, the trend of evangelism seems to be definitely in the upward direction, but I do not believe we will reach the peak of American opportunity until the two major

cities, New York and Chicago, have been swept with the same power of the Holy Spirit as was London.

Some campaigns in the larger cities of our country have known the power of God in a measure, but we yet anticipate the solid spiritual miracle called revival in these two key metropolitan areas.

I believe the most significant change in 1954 is that evangelism as we know it has burst the bounds of the forty-eight states and reached out into foreign countries. For example, Bob Pierce's crusades in Korea, the Oriental Missionary Society crusades in Formosa, the surprising crusades in such cities as Buenos Aires, Argentina, with 200,000 people standing in a single service, and of course the London crusade, so well known.

As for 1955, I am certainly not a prophet but merely a student of revival history and I would merely estimate the

extension of the trend. Many of our evangelists will be engaged in overseas campaigns. Evangelist Edwin Orr will be preaching in India. Evangelist Jack Shuler will be in Ireland. Evangelist Billy Graham may return to Scotland. Our team anticipates city-wide crusades in South America. This is the exciting new look of present-day evangelism. Real evangelism is actually the extension of the gospel of Christ to regions beyond. The American evangelist is actually a revivalist, stirring the saints. The evangelist who goes to the regions beyond is literally the evangel of the cross.

Of course in America, with the Billy Graham team possibly in New York and Chicago and other major teams in other areas of the country, I believe 1955 could be another year of accenting righteousness for the United States of America.

Always in the wake of real spiritual endeavor there arises an "ersatz" or counterfeit mass movement which follows the pattern but lacks the power of real revival. I pray daily that this mag-

nificent movement of God among men may not be damaged by those who are interested only in the numerics of a mass movement, the plaudits accruing to an egocentric man, or the commercial results of religious success. The larger a movement becomes, the more it must carefully guard against uncleanness, the more its leaders must seek humility, and the more conscientiously the Christian must discern the difference between real revival and the leaves that follow in the wake of the mighty wind.

I would commend to the churches all phases of evangelism from personal witnessing to the single church campaign and great city-wide crusades. I would urge the churches to unite with others of like faith and passion in concentrated, sweeping campaigns that will constantly maintain interest in evangelism among churches each year.

A city-wide crusade, however, is no substitute for the single church campaign. Our team is endeavoring to do one major church crusade after each major city-wide campaign primarily to keep in close touch with the need of the pastor and the church.

We must continue to pray that revival will permanently and lastingly affect our nation's history in every realm.

EVANGELISM

William Boyle, Editor



Some 65,000 persons jammed Vanderbilt University stadium Sept. 19 for closing night of the four-week Greater Nashville, Tenn., Evangelistic Crusade with the Billy Graham team.



MIKE GUIDO

If one can judge by larger crowds, a greater number of conversions, more rededications, and deeper spirituality, then certainly the past year has been one of real triumph.

But the evangelist, like every other believer, can never rest on his laurels. There are new fields to conquer, grave problems to face. America's young people, setting new records in crime and lawlessness of every description, must be reached with the gospel of the Lord Jesus Christ. Christian parents must hew to the line more closely than ever in following God's Guidebook for this confused age, the Holy Bible.

The great campaigns of Billy Graham and many other evangelists have given the cause of evangelism a new foothold in America and around the world. No longer does the secular press look down on evangelistic campaigns; rather, there is a tremendous upsurge of interest in the efforts of God's servants to awaken the people to their spiritual need. President Eisenhower's dependence upon God has set an example that is being carefully considered and followed by an increasing host of hungry, sin-sick, frightened people. More and more individuals are attending evangelistic meetings from a deep sense of need rather than out of mere curiosity.

I believe that scores of pastors are looking to God for real revival in their churches during the new year. They are certain, as is every Christ-honoring evan-

gelist, that God yet waits to honor those who honor Him. Every thread of self-confidence and indifference must be cast off in favor of explicit obedience to God's crystal-clear formula for revival, as found in II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Thus, generally speaking, the outlook for 1955 is gloriously bright, as bright as the promises of God. But failure to humble ourselves might rob us of genuine revival.

The biggest problem for the evangelist, like other believers, is self. God is looking for clean vessels. When His people become desperately in earnest about the lost condition of men and women, boys and girls, then the biggest problem is licked. The evangelist's work will be strengthened immeasurably when a God-given concern for the unsaved comes as a bolt out of the blue to all His redeemed children.

The opportunities are limitless. Individually, we can pray more and work harder. Collectively, we must band together to reach the lost—the countless millions who will never darken a church door unless you and I go out and "compel them to come in."

The advance of evangelism in 1955—God's program to reach the unreached—depends upon us. If we fail to pray, to give, to go, to live for Christ, then the cause of evangelism will suffer. May He burden our hearts as never before to be His missionaries, His ambassadors, until He comes!

EDDIE MARTIN

I have been in evangelism for the past twelve years. During 1954, I will have led five single church meetings, in some of the largest churches in Southern Baptist territory.

six united evangelistic crusades, sponsored by Baptist Associations, and

one united crusade sponsored by the Ministerial Association. Let me say that my contacts have all been with preachers and people from the South. This year my denominational work has been primarily with Southern Baptist pastors and churches. Here are some of my experiences and impressions formed as a result of this campaigning.

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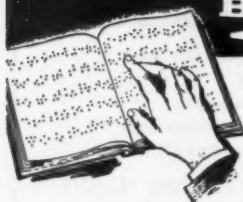
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Why are evangelists enjoying record-breaking crowds everywhere today? Is it because they are greater preachers than men who have preceded them? Because there is a mass turning to God on the part of the people? Certainly not! It is because for the first time in over thirty years, preachers, representing large numbers of people, are uniting behind evangelists, giving them an invitation to come, supporting them in the publicity of the meeting, and urging their people to attend.

Wherever pastors will unite for revival, the people are ready. Any city in America can enjoy a tremendous spiritual awakening, if the pastors of that city will unite behind a God-anointed evangelist. Pray that God will continue to unite the hearts of preachers everywhere. When they withdraw their support, and their interest, these big mass meetings will lose their numerical strength.

In spite of impressive figures, it is still as difficult to reach lost sinners for Christ today as ever before. When the evangelist preaches Christ as the only way of salvation, and demands repentance from sin—that the sinner can't have salvation and sin too, that there's a price to pay—sinners just aren't flocking to God in any large numbers. If we win 250 first-time converts in a three-week crusade, we feel as though we have gained a real victory. I personally deal with from 600 to 1,000 people in my special "after meeting" during a three-week campaign. These people respond to a clear-cut salvation invitation. But at least 60 per cent of those responding to the evangelist's salvation invitation will be people who have been saved before and have lost the assurance of salvation or have backslidden.

One of the tragedies of our day is the fact that reports of tremendous numbers of decisions being made in the large united evangelistic campaigns are giving Christians the impression that entire cities are being moved for God. This is not true. The real picture everywhere I have gone has been that of mass rebellion, rejection and indifference on the part of lost people. The crowds are coming, yes. But primarily, the decisions are being made in the hearts of God's children.

The evangelist is enjoying a great season of reaping at this hour. But all of us realize the tremendous importance of the local pastor. The pastor must feed the new converts. The pastor must channel the new babes into fields of service. The pastor must provide the leadership that produces a warm spiritual atmosphere in the church; it is he who must build the fires of evangelism. **END**

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—Howard F. Sugden

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Moody Monthly

Evangelistic

ECHOES

William Boyle, Editor

EAST

Hollis Center, Me. Evangelist: Mr. and Mrs. Frank Harpell. Crusade for Christ, Hollis Center Baptist Church, Sept. 15-Oct. 3; Foster R. Nelson, pastor.

Clinton, Mass. Evangelist: J. Oscar Wells. First Baptist Church campaign, Sept. 29-Oct. 10; Philip C. Hughey, Jr., pastor. Highlights: Good visitation program established during meetings. One person professed salvation during cottage prayer meeting.

Milton Hills, N. H. Evangelist: Mr. and Mrs. Frank Harpell. Village Church campaign, Oct. 10-17; Buell Maxfield, pastor.

Industry, Pa. Evangelist: J. Oscar Wells. Fairview Church campaign, Oct. 11-17; Herman Cook, pastor. Highlights: Personal work and visitation program conducted for the first time by many Christians during campaign.

Pricedale, Pa. Evangelist: Bob Manderson. Pricedale Union Church campaign, Sept. 5-17.

SOUTH

Greenville, Miss. Evangelist Hyman J. Appelman. Second Baptist Church campaign, Sept. 20-26; M. E. Perry, pastor. Highlights: Over 100 persons voted into membership before the conclusion of the meetings.

Nashville, Tenn. Evangelist: Billy Graham. Greater Nashville Evangelistic Crusade, Aug. 22-Sept. 19. Crusade chairman: James M. Gregg. Highlights: Front page newspaper coverage from both Nashville papers throughout. One paper published the text of each sermon. Staff writer Bill Surber wrote in the Sept. 21 *Nashville Banner* that the meetings were the "most successful that the Graham team has conducted in the United States." Bible sales soared. Tavern operators complained of lack of business. A sum of \$20,000 was contributed to Vanderbilt University by the crusade toward the cost of lighting the stadium for the first time. The huge composite attendance total (660,000 in 26 meetings)—highlighted by the 65,000 that spilled from the stands onto the Vanderbilt athletic field on the final night—was the largest in Tennessee history for any event.

MIDWEST

Evansville, Ind. Evangelist: Hyman J. Appelman. One week church campaign in Washington Ave. Baptist Church, Sept. 5-12; Dr. J. Howard Clayman, pastor. Song leader, Earl Davis.

Des Moines, Iowa. Evangelist: Ralph M. Davidson. Bethany Baptist Church campaign, Sept. 29-Oct. 10; A. W. Winkleman, pastor.

Columbia, Mo. Evangelists: Bob Manderson and Jack Conner. Grace Bible Church campaign, Sept. 19-29. Highlights: Entrance gained in four high schools for evangelistic program.

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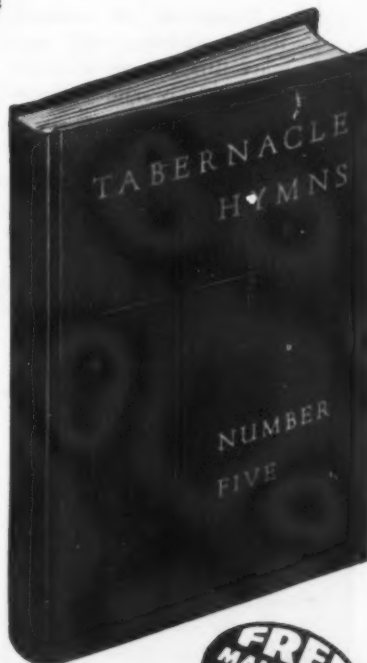
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Milwaukee, Wis. Evangelist: John Carrara. Garfield Ave. Baptist Church campaign, Oct. 5-17; Dr. William Kuhnle, pastor.

SOUTHWEST

Enid, Okla. Evangelist: Jack Shuler. Enid Crusade for Christ, sponsored by twenty-four churches in Convention Hall, Sept. 26-Oct. 11; Clarence E. Fast, crusade chairman; team members: Don DeVos, Bob Andersen, and Sam Allred. Highlights: Large choir (150 minimum) led by Don DeVos, and special children's rally, attracting 2100 youngsters.

Corsicana, Tex. Evangelist: Hyman J. Appelman. Union campaign, sponsored by Baptist churches of Corsicana, held in City Park Amphitheatre, Sept. 13-19; Earl Davis, song leader.

Houston, Tex. Evangelist: William Ward Ayer. Texas-wide Premillennial Prophetic Conference in First Baptist Church.

Olney, Tex. Evangelist: Herbert Lockyer, Sr. First Methodist Church campaign; Joseph Patterson, pastor.

WEST

Salida, Colo. Evangelist: Eddie Wagner. First Baptist Church campaign; Harvey Schoenwald, pastor; song leader: Aram Philibosian.

CANADA

Toronto, Ont. Evangelist: Jimmie Johnson. Metropolitan Toronto Crusade for Christ, sponsored by Evangelical Baptist Churches, Oct. 3-17. Services held in Trinity United Church. Team members: Clyde Taylor, song leader, and Merrill Dunlop, organist.

Moose Jaw, Sask. Evangelist: David F. Nygren. First Baptist Church campaign; Lorn Smith, pastor.

SOUTH AMERICA

Buenos Aires, Argentina. Evangelist: Phil Saint. Open Brethren Church campaign, Sept. 8-26. Sponsored by Latin America Mission. Highlights: Open air rally held on Sept. 26, followed by final service in the Brethren's Evangelical Temple. Special children's rally attracted 1,000. Other visits made to schools and orphanages.

December Engagements

Hyman Appelman, 7301 Belleview Ave., Kansas City 5, Mo.: Nov. 29-Dec. 12, Corpus Christi, Tex.; Dec. 26-Jan. 9, Hopewell, Va.

Wes Auger, P. O. Box 643, Scranton, Pa.: Nov. 23-Dec. 6, United Church, Glenwood, Ill.; Dec. 4, Youth for Christ, Rockford, Ill.

William Ward Ayer, Ayerow Christian Projects, Inc., Box 408, New York 8, N. Y.: Nov. 28-Dec. 5, University Baptist Church, Coral Gables, Fla.; Dr. Ralph H. Langley, pastor.

John Carrara, Box 4, Fairview, N. J.: Nov. 24-Dec. 5, Grace Baptist Church, Binghamton, N. Y.; Dec. 12, Fairview Gospel Church, Fairview, N. J.; H. Hensius, pastor.

Val Cloud, 1018 N. 47th St., Seattle, Wash.: Nov. 30-Dec. 12, Evangelical Free Church, Yakima, Wash.; Dec. 14-24, First Baptist Church, Lynch, Wyo.

Robert H. Conner, Jr., 7418 S. Grand Blvd., St. Louis 11, Mo.: Nov. 22-Dec. 5, Mehlville Baptist Church, St. Louis, Mo.; Dec. 6-17, Rockville Baptist Church, Montrose, Mo.

Merle Fuller, Highland Lake Bible Conference, Highland Lake, N. Y.: Dec. 31-Jan. 8, Struthers Baptist Tabernacle, Struthers, Ohio.

The Guides, Metter, Ga.: No. 28-Dec. 5, First Baptist Church, Eastman, Ga.

Homer Hammontree and Paul Beckwith, 1220 N. Ridgeland Ave., Oak Park, Ill.: Nov. 21-Dec. 5, Springwells Ave. Baptist Church, Detroit, Mich.; Dec. 6-12, Rescue Mission of Flint, Flint, Mich.

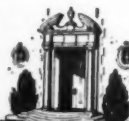
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Norman B. Harrison, 3112 Hennepin Ave., Minneapolis, Minn.: Nov. 28-Dec. 5, Hankamer Union Church, Hankamer, Tex.: Dec. 6-12, Church of the Open Door, Little Rock, Ark.

R. I. Humbert, Flora, Ind.: Dec. 2-5, Hearts Harbor, Louisville, Ky., A. D. Muse, pastor.
Bob Manderson and Jack Conner, Bethany Acres, Inc., P.O. Box 100, Fallston, Md.: Dec. 4, Gettysburg Youth for Christ, Biglerville, Pa.: Dec. 5-19, city-wide meeting, Biglerville, Pa.

John B. Marchbanks, Bryson City, N. C.: Nov. 28-Dec. 1, Birchwood Baptist Church, Birchwood, Tenn., Dec. 4-5, Bible Conference Center, Bryson City, N. C.; Dec. 8, Asheville Bible Church, Asheville, N. C.; Dec. 12, Faith Tabernacle, Hendersonville, N. C., Miller Memorial Bible Class, Hendersonville, N. C.

Eddie Martin 2036 Litz Pike Lancaster, Pa.: Nov. 28-Dec. 5, First Baptist Church, Seminole, Okla.

David F. Nygren, Albion, Mich.: Nov. 30-Dec. 12, First Baptist Church, Sharon, Pa., A. M. Cherry, pastor; Dec. 19, Church of the Overcomers, Toronto, Can., James D. Varey, pastor.

G. W. Otteson, 5912 Colfax Ave., S., Minneapolis 19, Minn.: Nov. 26-Dec. 6, Edgebrook Covenant Church, Chicago, Ill.

Bertel G. Peterson, 47 Linwood Ave., Jamestown, N. Y.: Nov. 28-Dec. 12, Evangelical U. B. Church, Lyons, N. Y., Herbert Erbele, pastor.

Lester C. Place, 448 N. Penn St., Spring City, Pa.: Nov. 30-Dec. 5, Alliance Church, Elizabeth, N. J., W. D. Crunkilton, pastor; Dec. 7-12, Primitive Methodist Church, Olyphant, Pa., P. R. Scholes, pastor; Dec. 18, Youth for Christ, Coatesville, Pa.; Dec. 19, Beulah Baptist Church, Russellville, Pa., W. F. Eisenhower, pastor.

Tom Presnell, Gen. Del., Kankakee, Ill.: Dec. 5-19, South Side E. U. B. Church, Wabash, Ind.

Hugh F. Pyle, 324 W. Jefferson Ave., Wheaton, Ill.: Nov. 22-Dec. 3, Upper Lisle Baptist Church, Upper Lisle, N. Y.; Dec. 5-12, united campaign, Covington, Ga.

Dick Renton, 409 Agnes St., Winnipeg, Man., Canada: Nov. 28-Dec. 5, Oxford Bible Church, Oxford Wis.

O. W. Stucky, 17345 Northrop Ave., Detroit 19 Mich.: Dec. 5-12, First Baptist Church, Grand Blanc, Mich., P. N. Smith, pastor; Dec. 17-19, Gibraltar Baptist Church, Wyandotte, Mich., William Huth, pastor.

George Sweeting, Box 170, Ridgewood, N. J.: Dec. 5-12, city-wide campaign, Pawtucket, R.I.

Harry Vonn Bruch, 1221 E. Broadway, Long Beach, Calif.: Nov. 28-Dec. 5, Calvary Baptist Church, Findlay, Ohio.; Dec. 12-19, Crawford, Tex.

Oscar Wells, Box 417, Bethany, Okla.: Nov. 22-Dec. 5, Brailey Union Church, Swanton, Ohio, D. F. Roop, pastor.

MOODY EXTENSION STAFF

James Calhoun: Dec. 1-12, Withamsville Baptist Church, Withamsville, Ohio.

Sidney E. Cox: Dec. 1-19, Union Mission, 1330 Roanoke Ave., Roanoke Rapids, N. C.

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4. Stability—"Deliver me, O Lord" (v. 9)
5. Simplicity—"Teach me to do thy will" (v. 10a)
6. Submission—"Lead me" (v. 10b)
7. Sustenance—"Quicken me, O Lord" (v. 11)

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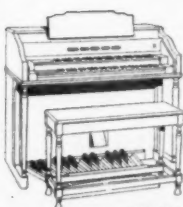
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those who sit in darkness and the shadow
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And on Earth—Peace!

(Continued from page 24)

you rely on your own scheming and planning. If you look to man rather than God, neglecting to walk by faith, there can be only one result—further testing. The worldly attitude offers no promised peace. "In the world—tribulation!"

For the Christian to trust his own frail self when all the resources of heaven are at his disposal is a tragic mistake. Instead of alleviation of trial, the sorrow is deepened. Christ has assured us that He has overcome the world. That means if we want real victory with an unshakable attitude of peace, we must fully commit and surrender entirely to Him, trusting Him completely. Christian, whatever the affliction or test, seek refuge in Christ! His peace, the peace of God, will lift you far above the turbulent waters of fear and worry, and establish your feet on the rock of certainty and confidence.

♦ THOUGH two phases of the angelic prophecy, "And on earth peace," have been fulfilled for two thousand years, the third and ultimate remains for future consummation. Peace for the sinner and peace for the believer are immediate realities. The third prophecy, world peace, will be known only when the Prince of Peace returns, visibly and personally, to set up His kingdom and to rule upon the earth.

The entire condition of the world will be changed when He comes. Immorality will be terminated; righteousness will prevail. Unbelief will be terminated; truth will excel. Hate will be destroyed; love will overwhelm. War will be banished; peace will reign.

"Every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10,11). "Of the increase of his government and peace there shall be no end" (Isa. 9:7). "He shall judge among the nations, and . . . shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither

Is Christ in Your Christmas?

AN earnest Christian woman stopped for a moment to look at a window display in which among other things was pictured the Babe in the manger at Bethlehem. As she stood there, two other women stopped to look and she heard one of them say: "Just look at that, they're dragging religion into Christmas!"

—Selected

SERMONBUILDERS

shall they learn war any more" (Isa. 2:4).

Be assured, the return of Jesus Christ to the earth is not a dream of ignorant fanatics, nor a creation of speculative theologians. It is a divinely revealed truth recorded with clarity and prominence from Genesis to Revelation. One out of every thirty verses in the Bible has something to say about Christ's return. For every verse mentioning the first coming, there are eight which speak of the second advent. Moses, David, Isaiah, Jeremiah, Daniel and all the prophets proclaimed the second coming of Christ. It is not only a doctrine of the New Testament, but one of the cardinal and majestic themes of the Old. The crucified Saviour will one day come to reign, King of all kings!

The time for Christ's return cannot be too far distant. World conditions and events suggest that the stage is set for the last act of the paramount and climactic drama of life. Scientists tell us it is two minutes to midnight. World leaders speak like the prophets of old.

Recently, a group of editors predicted that the whole world would soon be astounded by "the headline of the century." Just what they had in mind is not known. But this we know—some day, perhaps soon, the world will rock and reel with the startling disclosure: "Christ Has Returned!"

The scoffer may laugh, the critic may sneer, the doubter may ridicule, but God's immutable Word remains unchanged. His promise still stands, "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). At that time the world will fully understand the meaning of the angelic prophecy, "And on earth peace."

For the sinner, peace is a possibility. For the believer, it is a reality. For the world, a certainty. Whatever you need, Christ has the answer. Turn to Him! Commit to Him! His peace will be yours.

END

☆☆☆

Peace

DOROTHA STRAYER

Peace that passeth understanding,
This, Thy promise—this, Thy gift;
From the depths of sin and sadness,
This, alone, my soul can lift.

O Thou Jesus, precious Saviour,
Grant me all Thy peace can give;
Let me know Thy fullest blessing,
Hourly in Thy presence live.

Earth's vain treasures all forgotten,
Let me love but Thee alone;
Lead me onward, ever upward;
Keep me, Master, all Thine own.

Perfect joy and perfect pleasure,
Then, ah, then mine eyes shall see;
Peace that passeth understanding
Only cometh, Lord, from Thee.

December, 1954

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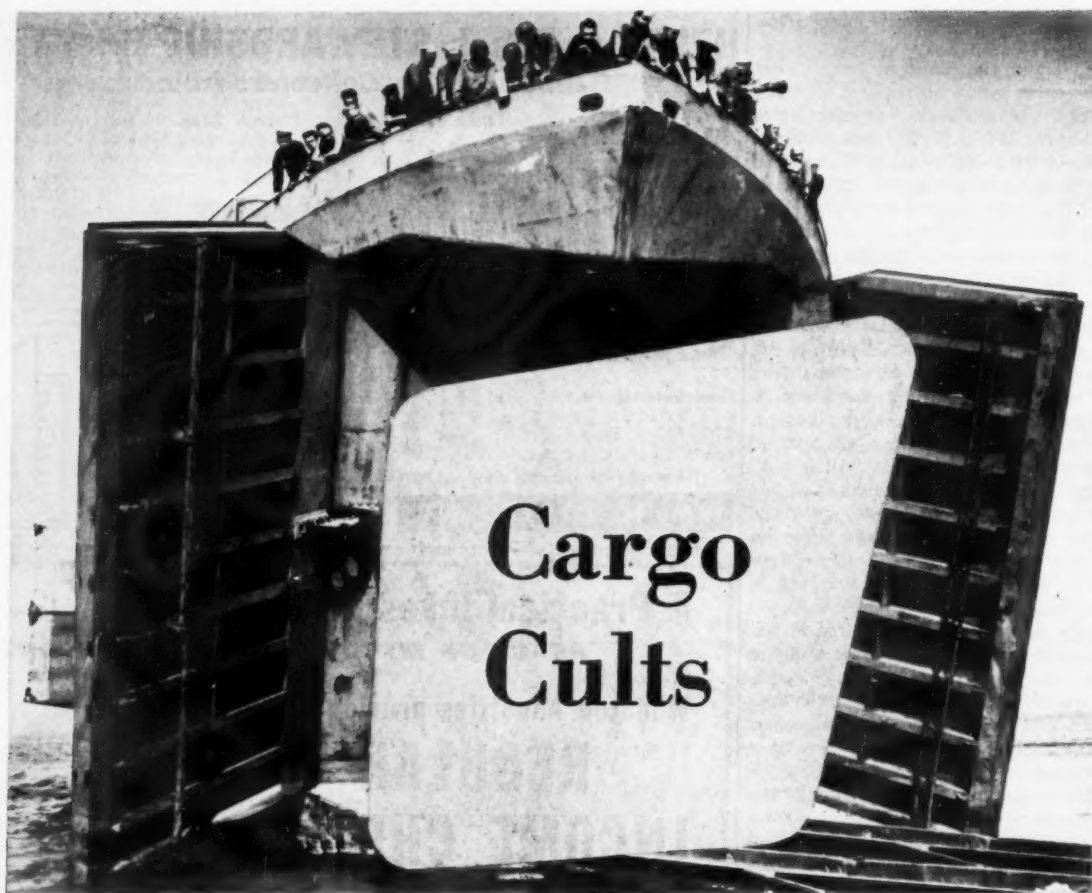
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AMERICAN "Seabees," swarming ashore in the southwest Pacific to establish supply bases, knew they were making an impression on the natives. Their equipment cleared the ground in wonderfully short order. Often with the help of those same wide-eyed natives, they constructed warehouses and all the other installations necessary for such a base.

Open-mouthed, the people saw long lines of ships stand off shore and discharge unbelievable quantities of goods. Veritable mountains of material, including tremendous amounts of food and clothing, as well as jeeps and trucks and weapons of war, were landed on the

beaches. The native was impressed, all right. In his wildest dreams he had never seen such things.

But the impression was not just what

MISSIONS

Harold R. Cook, Editor

the Americans thought. They may have thought they were impressing the people with the skill, the know-how, the power and ability of Americans. But they couldn't know that the native was not prepared by his background to think in

that way. How could they tell that it was not the Americans who impressed him, but the materials they received?

It was obvious that the Americans could do wonders. But that was because of their equipment. Where did it come from? How did they get hold of the secret key that opened the vast storehouses of such wealth? Was there any way the islanders could find out that secret?

Some of the natives had been pondering these things long before the war. The war merely emphasized the situation to the nth degree. They had seen missionaries and government officials and trad-

Cargo cult meeting hall. Right, cult leader Baleau of Admiralty Islands with Norman Dietsch, Liebenzell Mission. Liebenzell Mission Photos



ers come to their land before. They saw all the equipment they brought with them, the conveniences for living and traveling. They saw them receive packages and boxes and barrels from abroad, all filled with highly desirable goods. Where did they come from? Why didn't any come to the natives, except such things as the missionaries might choose to give them?

They never saw these things being manufactured. How could they tell of the raw materials, the skill and the labor needed to produce these items? None was made in their country. The white man didn't work to make them. They simply came to him in ships.

You need to understand this way of thinking in order to comprehend the numerous "cargo cults" that have sprung up in the southwest Pacific. The Solomon Islands, the New Hebrides, the Admiralties and New Guinea have all had such movements. One writer reported two years ago that there were thirteen different movements of the sort in New Guinea alone. Some have died out, but others are still very much alive.

We call them "cargo cults" because of a central feature in their teaching. There are local differences in each place, and a variety of names, such as Marching Rule, Assissi Cult, John Frum Movement, etc. In the Admiralties they use the name Bilip, which the missionary supposes is taken from the English word "believe." But in each case there is the expectation of the coming of a tremendous ship loaded with cargo for the natives.

Where the cargo is to come from is not clear. It is often connected with a mythical hero who has gone away but is expected to return. In Dutch New Guinea before the war, some of the people expected the ship to come from the Netherlands. They believed that their hero was the one who gave prosperity to the Dutch and that they had cheated the Papuans by keeping the shipments that were intended for the natives.

Sometimes the movement involves professing Christians. They say the missionaries have not told them the whole gospel. They have kept back that part which reveals the secret of how to get these marvelous goods. One leader went so far as to say, "We are Christians, but now we see it all in a new and truer light. The missionaries have deceived the Papuans on purpose. They have torn out the first pages of the Bible, where it was clearly stated that Jesus Christ was one of our own race, a Papuan, and not a white foreigner."

Occasionally there is violence connected with the movement. More often its greatest harm is in the vain disruption of native life. Following the vision of a leader, the people will break up their homes, destroy their old implements, even cut down fruit trees, make their way to the port and wait for the ship. A missionary in the Admiralties tells of a 150-foot pier built out from the village so as to unload the ship when it comes. Another writer tells of a village built like an army camp, with warehouses for the goods they expect and even an army-style mess hall.

One by one the "cargo cults" will languish and die, as their followers become

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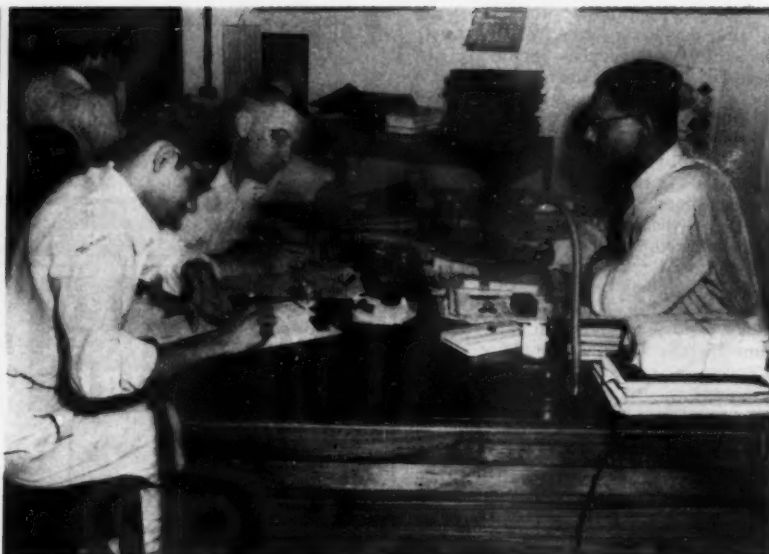
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Howlett and an Indian proofreader, Chatterjee, check proofs of the Hindi concordance, while Christian printer Bose looks on.

disillusioned. But the longings that gave them birth will continue. Sooner or later they will give rise to other movements, perhaps even more dangerous.

We believe that in Christ we have the answer to all of man's needs. That is why the missionaries go forth with His gospel. But they face a problem of interpretation. They have learned what He can mean to us in our American civilization. Can they also interpret Him to the islanders in terms that are meaningful in their situation? It takes more than words. The missionaries need our prayers that they may, with all sympathy and patient understanding, be able to demonstrate what Christ can mean to those who follow Him, even in the most primitive circumstances. It isn't easy.

Bible concordance. Yet because of the great labor and expense involved, even some major languages do not have such a concordance.

This is one of the pressing needs that Evangelical Literature Overseas is trying to help meet in various fields. Through their help, Evangelical Literature Depot of Calcutta now has a Hindi concordance in production. Hindi is spoken by more millions of people than any other Indian language.

By late September, a little more than 400 pages of the concordance had been printed out of an estimated 1,100 pages in the book. Rev. George Howlett, who is supervising the work, figures on completing the job by July, 1955.

...

NEW CHRISTIAN PUBLISHING AGENCY IN DELHI: Word from India says that Hindi is growing in importance as a literary language. Schools are required to teach it, with the hope that it may one day become the national language. It is being pushed to take the

From the Fields

HINDI CONCORDANCE: Next to the Bible itself, people need to have simple helps in the study of the Bible. One of the most valuable of such helps is a good

Sheets of the Hindi concordance ready for binding as soon as the printing job is finished.



place of English. More and more Indians are learning to read, and no other Indian language is so widely understood. Within the next ten years it is estimated that the demand for Hindi literature will more than double.

Taking this as a challenge to Christian service, a new evangelical publishing agency has been started. It is known as Masihi Sahitya Sanstha and proposes to help meet the growing demand for Christian literature in Hindi. Its headquarters have been established at New Delhi, the capital, with a branch in the important city of Banaras.

The new organization does not intend to compete with others, but to supplement what they are doing. The present volume of publications must be greatly increased, and increased as rapidly as possible, if we are to meet the growing need. Sharing responsibility in the work are Dennis Clark, R. Duff, A. Stedman, A. Smyth, S. J. Harvard, and Rita Salmon. The enterprise is recognized by the Evangelical Literature Fellowship of India.

* * *

CHINA'S POPULATION: If the figures of the Chinese Communists can be depended on, the population of China is now 601,912,371. This includes nearly 20 million Chinese estimated as living in Formosa and other lands outside of China itself. The figure is said to be based on a census and is called "the most accurate figure in China's history."

Although it is more than 100 million higher than any previous estimate, the figure may not be an exaggeration. Most estimates of China's population have not changed much in several decades. Yet during this same period there has been a constant upward trend in world population. The Indian peninsula, for example, has had an average increase of about five millions per year.

Accurate or not, the figure is one to make Christians pause and think.

* * *

MAU MAU READ GOSPEL: The head of the Mau Mau camps in Kenya Colony, Africa, has ordered 1,000 copies of the *African Challenge* to be sent to fifty camps every month. So reports Rev. Ernest Virgint, East African representative for the Christian news monthly. The paper is published in Nigeria by the Sudan Interior Mission and already has a wide circulation among English-speaking Africans in West Africa.

Mr. and Mrs. Virgint, until recently missionaries in West Africa, arrived in Kenya in July. Besides reaching Mau Mau prisoners with the gospel, they hope to find a ready sale for the paper among Africans who use English in the cities and larger towns. They find that the *African Challenge* is a most effective way of reaching people with the gospel in an area where racial feeling is making personal contact difficult.

* * *

IN PARAGUAY, "NEVER SO DARK!": "Never has our future been so dark," was the disheartening conclusion of missionaries in Asuncion, Paraguay, in the month of September. They had just closed a city-wide evangelistic campaign sponsored by the Latin America Mission. They had planned for a



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"It is the most practical discourse I know on present-day conditions and needs concerning evangelism"—C. E. Matthews, Secretary, Home Missions Board, Southern Baptist Convention.

ABOUT THE AUTHOR: Dr. William Ward Ayer, nationally-known radio broadcaster, has been an evangelistic preacher for 35 years, of which 14 were spent as pastor of a leading church in New York City. Dr. Ayer is available periodically for city-wide and single church evangelistic campaigns and Bible conferences.



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two weeks campaign, beginning August 22. But a few days after the opening, they had run into difficulties.

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But the enemy was alert. The fourth night of the campaign, the church was stoned. One Saturday, after the archbishop had written threatening letters to the station owners, the government ordered all the radio broadcasts cancelled.

But the worst blow came on Monday. After one night of what they expected to be a glorious week in the stadium, the team arrived Monday to find it closed and guarded by police. They pleaded that they had a written permit from the chief of police for the services, and they held a receipt for a week's rental of the stadium. But it was of no use. The only thing they could do was retreat to the local churches for the final nights of the campaign.

Still, in spite of their disappointment and frustration, God blessed the campaign. A final tally of decision cards showed 186 who had professed to accept Christ as Saviour. In addition, there were 175 young people who dedicated their lives to Him, and 39 believers who were restored to fellowship.

"I Don't Want To"

One day I gave my son some instructions as to how I wanted a certain thing done. Thinking I had made it very plain, I said, "Now do you understand?" And to my amazement he replied, "No!" Then when I asked him, "Why not?" he said, "Because I don't want to."

Isn't that too often the case with many people who say, "Well, I just can't see it that way"? Perhaps the real truth of the matter is that they don't want to.

—Selected

SERMONBUILDERS

Christmas Puzzle Poem

My first is in GOLD,
But not found in MONEY;
My second is in WISE,
But appears not in FUNNY;
My third is in FRANKINCENSE
And also in FIR;
My last is in TREASURES,
But not in sweet MYRRH.
My whole was that which
Each wise man did bring
When he bowed and worshiped
Christ, the new-born King.

—V. T. Pearson

For answer, see page 90

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Christmas in the Home

[Continued from page 15]

thoroughly cleaned, hidden in the mixture. How eagerly the children watched for them!

Early Christmas morning, with the record player chiming, "Christians, Awake, Salute the Happy Morn," five excited, pajama-clad children would jump out of bed and rush into the living room. They would sit around the lighted Christmas tree, impatiently waiting for Daddy to give out the Christmas presents so that the secrets of the days before would be revealed.

Though the gifts were small and inexpensive, much love and joy went into each one. Each gave what he himself would have liked to receive. A slate for Mummy for the kitchen was eagerly used by the little giver afterward. Little hand-drawn pictures with uneven letters underneath, "I love you daddy," were treasured more than elaborate gifts. We learned through the years that "little is much if God is in it."

Since the Lord always provided little extras for us at Christmas time, we had the opportunity of sharing our Christmas with others. Thus the children learned the joy of giving as well as receiving at the Christmas season.

When the excitement of opening presents had subsided, Mummy would sit in a rocker, holding the smaller twins, while Daddy would sit in the big chair with Ray and the older twins crowding around him while he read the sweet story of Bethlehem. It was so natural then for all to kneel down and thank the Lord for His unspeakable Gift. Somehow, there was no room for Santa Claus, since it was the birthday of the King that we were celebrating.

The years have slipped away since those happy years in South Africa. Daddy is no longer with us. When Christmas comes, the children still get up to the sweet carols of Christmas played on the record player; they still sit around the lighted tree to receive their presents. Afterwards we read the sweet story of the Babe of Bethlehem like we used to, and kneel at the throne of grace. We mingle our praises with Daddy's though he for a season must needs be hidden from us. And we anticipate with joy the time when the circle will be unbroken again, and we all will join in singing together praises to Him who was born in a manger and lived and died to redeem us, so many years ago.

I have had more trouble with myself than with any other person I know.—
Dwight L. Moody

Let us never forget that what we are is more important than what we do.—
Hudson Taylor

December, 1954

JEWISH CHRISTIAN TESTIMONY IN ISRAEL

About 200 Christian Jews organized in Israel as a testimony to the Jews. Our Missionary, Dr. Cahn, is the first President and he writes "blind eyes are being opened, the faltering are being steadied and the troubled find consolation in the gospel of the Lord Jesus Christ." May God make us mindful of the needs of Israel.

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News Report [continued from page 7]

Greeks Now Reading Bible in Own Tongue

For the first time in more than fifty years, newspaper readers in Athens are reading the Bible in the everyday spoken language of Greece. Five years in preparation, the new version is being published in weekly installments by *Ethnos*, Athens's leading daily newspaper. The original Greek text and the vernacular translation from Hebrew texts appear in parallel columns.

Neither the Greek Orthodox Church nor the Ecumenical Patriarchate of Istanbul have approved the translation. A section of Greece's 1948 constitution specifically forbids translation of the Scriptures "into any Greek dialect without the approval of both the Orthodox Church of Greece and the Ecumenical Patriarchate."

Background: The State Church withheld recognition from a modern Greek version of the Bible published in 1851 by the British and Foreign Bible Societies. When a vernacular translation by Alexander Pallis was announced in 1901, University of Athens students staged protest demonstrations in which eight persons were killed and seventy injured. The demonstrations resulted in the fall of the cabinet then in power and the resignation of the then Archbishop of Athens, Procopius. So far, there have been no demonstrations.

Age-at-Its-Best Department

In Paoli, Ind., Pastor Isaac Morris, celebrating his ninety-ninth birthday, declared that his only regret was that he did not keep a diary. "If I'd known I would live so long, I would have," he apologized.

* * *

In Kane, Ill., about forty miles north of St. Louis, George W. Cory, 57, has not missed a session of the Kane Methodist Church's Sunday school for fifty years. Dr. C. L. Peterson, pastor of the church, reports that the firm which makes the pins awarded for attendance had never before had an order for a pin signifying more than forty years.

* * *

In Stromberg, Neb., C. P. Nelson has been working in the Baptist General Conference Sunday school for fifty-eight years. He started in 1880 as superintendent, and today at the age of ninety-three is still teaching. His present class numbers only four—not because he isn't interesting; he teaches in the Swedish language and there are not many who can follow him.

* * *

In Des Moines, Iowa, Mr. and Mrs. Clarence Filby were forced to admit that they were getting older and that their eyes were dimming a bit. They attended a wedding at Grace Methodist Church. They did not recognize any of those attending, and when the bride turned around after the ceremony, they did not know her, either. Back home, the Filbys checked the wedding invitation and discovered the ceremony was in Grace Methodist Church—but at Cedar Falls, Iowa, instead of Des Moines.

* * *

In Tokyo, Japan, Cecile E. Lancaster, a Southern Baptist missionary who has spent thirty years working among women, was decorated with the Order of the Sacred Treasure, 5th Class. Born in Texas, Miss Lancaster teaches Bible, English and gymnastics at a women's college and declares, "I hope to continue teaching into my seventies."

* * *

In Jaffrey, N.H., the five men who beat nine other teams last season for the championship of the Jaffrey Federated Church Bowling League are mighty proud of themselves. They should be! The youngest of the five is 61 years old, the oldest, 79 years old.

* * *

In Rome, Italy, an United Nations conference on the problems of the increasing number of oldsters listed Ocean Grove, N.J., as one of the leading towns in the U.S. for retired people. Ocean Grove, owned by the Ocean Grove Camp Meeting Association, has 32.7 per cent of its 3,806 people in the 65-years-of-age-or-older category, and has taken steps to make retired life more pleasant for its old people, both physically and spiritually.

DISCIPLESHIP'S DEMANDS

The rich young ruler had morals, manners and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free, but discipleship costs everything. Somehow, we have utterly lost sight of our Saviour's drastic and often severe challenges to prospective disciples. Letting the dead bury the dead, denying self, hating loved ones, putting the hand to the plow—He used terms that demanded absolute obedience and unquestionable loyalty. Today we have tempered all this down and removed its sharp edge and have gathered a host of indifferent "joiners" who have not the faintest idea of what it means to "sell out" for Christ.

Jesus lost this prospect. The young man went away. Why didn't our Lord take him on milder terms and later lead him into complete surrender? That is our technique today, but Jesus was out for disciples, not "joiners."

"What lack I yet?" Here is the painful lack in our churches because it is the lack of so many of their members.

—From *Day by Day* by Vance Havner, Fleming H. Revell Company

ILLUSTRATION FROM LIFE

"If any man will come after me, let him deny himself, and take up his cross, and follow me."

The late Dr. Thomas Lambie, pioneer medical missionary to Africa, was in America on furlough in 1917. While here his brother-in-law urged him to stay and join him in his large medical practice. In a few years this could be turned over to Dr. Lambie for the rest of his days, an ample and attractive living.

Later Dr. Lambie attended a missionary conference. The meetings were uninspiring and he was tired. "Either I dozed off and had a dream, or I actually had a waking vision—I have never known which. But this I saw vividly in that midnight hour: a map of northeastern Africa from the center of which came a hand and an arm. It was stretched out toward me, pleading, beckoning—a hideous leper hand. What! Must I clasp that hand in mine? I sought to evade it, but, compelled by some power beyond my comprehending, at last I reluctantly took it in mine. To my intense surprise I found it was not the hand of a leper but the hand of Christ, the beautiful hand of my Saviour—the imprint of nails in the palm." That settled it. Dr. Lambie returned to Africa.

—The Sunday School Times

Some Day We'll Know

A little girl was taking a walk with her father. Looking up at the stars she said, "Oh, Father, if the wrong side of heaven is so beautiful, what must the right side be?"

—Source unknown

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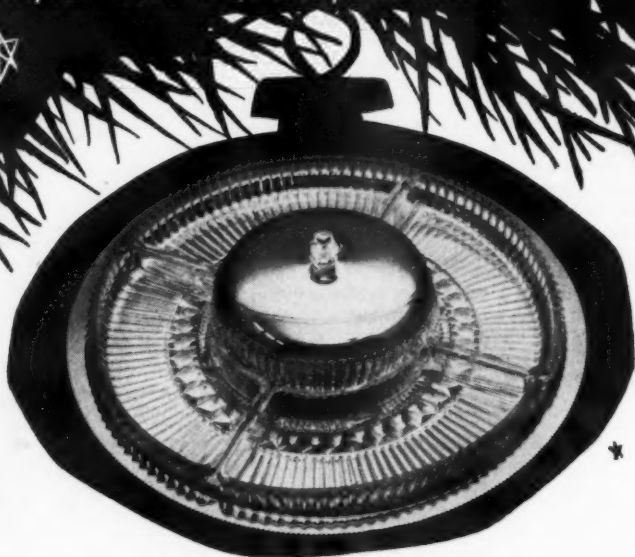
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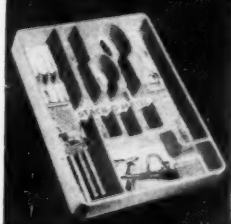
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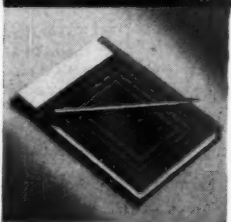
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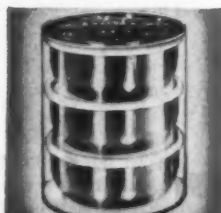
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Your Psychological Needs [continued from page 16]

Facing Reality

In the wonderful volume, the Bible, which I believe to be inspired by God, and scientifically true, we find the declaration of sin and guilt. In the Old Testament it is recorded that "all we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him [Christ] the iniquity of us all." In the New Testament we read, "For all have sinned, and come short of the glory of God," and, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Sin is a reality and it must be dealt with in a real way. Like others, I have read the writings of men and of God, but I have never encountered any scientific data that would even suggest that man has a perfect nature and that he need not account for his sins. It is true that every person has ability, and no doubt much more than he realizes; yet, with all of his attributes, he does have a sin problem that must be solved.

I agree with other psychologists in that one of the basic needs of all people is to feel free from guilt and blame. However, I challenge anyone to rid himself completely of guilt feelings by trying to forget them, rationalize them, or justify himself in them, by sharing his guilt feelings with others, or by paying someone to tell him that his sins are not sins! Yes, we can assist people in overlooking and minimizing sin, but we cannot eliminate it.

Several years ago I was talking with a well-educated man about his relation-

ship to God. Being a rational person, he soon admitted that his own righteousness was not acceptable to a holy God. For several weeks he read portions of Scripture. His heart and mind were touched by such verses as these: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

A few weeks later he told me that he wanted to accept Christ as his personal Saviour. We knelt quietly where we were and he opened his heart to Christ, and was truly saved! During the months that followed, he spent considerable time reading God's Word and taking part in Christian activities. I saw that he was developing into a fine, mature Christian.

A short time afterward, I had luncheon with another well-educated man. We discussed the Bible's concept of man, and God's remedy for sin. The thrilling story of God's plan of salvation was carefully presented. This man looked at me and said, "I like the love part, Narramore, but the damnation part leaves me as cold as a clam. If I as a parent would not kill my child, why should God kill me? I could do a better job than God in making arrangements for love and rewards." This man, refusing to face the facts, rejected Christ and went his own way.

Several years have passed, but I still have occasion to see these two intelligent men of degrees and position. The first man is thrilled with life. The second is existing. One is realistically shaping the present and anticipating the future. The other is still betting on the human race, hoping that things will turn out all right sometime. The first man, as an outstanding educator, is leading others to Christ, while the second squirms whenever God or death is discussed. The first man's family is following in his footsteps. The second man admits to his children that he doesn't have the answer to life's riddle. He is still attempting to rationalize his sin. He is struggling daily with a guilt complex.

The first man's basic psychological need—freedom from guilt, has been met! As a child of God, he not only possesses eternal life, but he has daily forgiveness of sins. How wonderful it is that our heavenly Father knows our needs and meets them so fully! **END**

For Our Sakes He Became Poor!

A socially prominent woman of Boston went very unwillingly one day to see a poor widow who at one time performed some domestic service in her home, but who at the time was seriously ill. The caller was shocked at the evidences of poverty apparent on all sides, and she said, "I will ask the charitable organization to come and help you." But the widow spoke: "Thank you, ma'am! Although I am poor, I cannot take charity." "But," said the rich woman, "you have just told me that your neighbors have been helping you. You take things from them." "Yes," she answered, "but that is not charity. They are friends. They care. They know that if they needed help I would do the same for them." Gifts from a loving heart are welcome; from a cold heart they mean nothing.

—Source Unknown
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Let Everyone

Sing at Christmas

Let your congregation express their joy at the Christmas season by singing. It is nice to have an experienced choir present a sacred concert. It's nice, too, to have the Sunday school present the Christmas program. But for a real unity of spirit let the whole congregation be the choir and present the program.

This can be done in a variety of ways. For example, different groups in the church can be responsible for a portion of the program, each singing one or more carols as time permits.

The women in the missionary society could form themselves into a verse-speaking choir and give in unison the beautiful passage in Isaiah 9:2-7, with everyone joining to sing "It Came Upon the Midnight Clear." The beginners could repeat together a verse or two from Luke and sing "Away in a Manger." The deacons might well sing "We Three Kings," and the adult Sunday school class "O Come, All Ye Faithful." The junior children and the young people will want to have a share in the program too.

In this way everyone in the church can show their gladness at the birth of Christ.

END



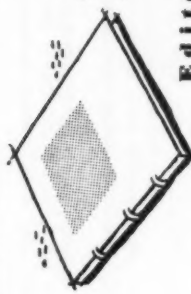
Be Friendly

Newcomers to your group will judge the first meeting not only by the invitation to attend, nor solely by the program presented. They will base their decision of whether to come again on how welcome they feel while they are with you. When you take a stranger with you, make certain he meets everyone. When another member invites friends, be sure to tell them your name and make them feel that you want them around. If two new feet wander in, get to know the owner of them, and you can be fairly sure that they'll wander in regularly.

—The Baptist Youth Fellowship

DECEMBER • 1954
Volume 2 • Number 3

idea NOTEBOOK



A Department of **MOODY MONTHLY**
Edited by **DOROTHY MARTIN**

Try this for your Intermediate group—

A Christmas Missionary

Project

by **Agnes Gibson**



Photo by Roger Williams

John 3:16 was chosen as the theme of the Christmas project because we wanted our intermediate young people to realize that the Christmas message, "God so loved . . . that He gave . . ." was for everyone.

This message can be effectively presented by dolls dressed like "all the children of the world," standing on a large table-top map bearing the Scripture message in bold letters for all to see. The missionary Christmas project will encourage co-operative work in a Sunday school class or department, or a young people's group. It is used here with a class of intermediate girls.

The class was divided into four groups. Each girl chose that portion of the work that most appealed to her. Two girls

worked on the large map of the world, two on the construction paper letters of the theme verse, two on the small Bibles, and the rest on the dolls. If your class of girls is small, you might want to make this a department project. The girls could work on the dolls, and the boys in the department could make the map, small Bibles and letters. Then the

This Month

- 1 A Christmas Missionary Project
- 2 This Worked for Us—Our Church "Mail"
- 3 Our Christmas Cards
- 4 Bethlehem's Star
- 5 Put Those Old Christmas Cards to Work
- 6 Let Everyone Sing at Christmas

completed project can be put together for display.

The girls were asked to bring scraps of cloth and ribbon from home to provide material for dressing the dolls. Eleven six-inch celluloid dolls were purchased at the dime store. Other equipment needed: 14-ply poster board about 75 x 44 inches, cardboard for the Bibles, large map of the world, tissue paper, brown wrapping paper, poster paint set, stapler, India ink, small bottle of gold paint, and carbon paper.

We needed to enlarge the map, so it was first traced on tissue paper, which was then divided into one-inch squares. The wrapping paper had been cut the size of the poster board and divided into two-inch squares. Then what appeared of the map in each one of the one-inch squares was drawn into the two-inch squares, thus doubling the size of the map. It was then traced with carbon paper onto the poster board. The map was painted with poster paints, a different color for each country. The words of John 3:16 were cut out of the black construction paper and glued across the top and bottom of the poster board.

Each girl chose a country and dressed a doll to represent it. This is how they did it. (Skin, hair, anklets and shoes were painted with poster paint.)

1. Eskimo boy: Brown skin, black hair and boots. Brown, long-sleeved jacket and trousers with black velvet cuffs. Brown parka with cotton edging.

2. American girl: White short-sleeved blouse with red buttons. Red plaid skirt with shoulder straps. Anklets painted red, red hair and ribbon.

3. Mexican girl: Hair made of black silk tied in two braids with red ribbon around head. Yellow paper feather attached to head band. Skin brown, cheeks red. Long red dress, red ribbon belt, yellow shawl.

4. Spanish girl: Black hair and shoes. White long-sleeved satin blouse, red full skirt, white satin petticoat. Gold cross and chain around neck, red flower in hair. Portion of hair comb glued to back of head, black lace mantilla placed over top of comb.

5. African boy: Black skin, red mouth. Beads around neck, wrists and anklets

and glued to each ear. Short skirt made from braided drapery tassels and sewed to piece of dark green material around waist.

6. European peasant girl: Navy blue beret and shawl trimmed with red embroidery, short red skirt, navy blue anklets.

7. Jewish boy: White head shawl with maroon ribbon, long maroon robe with maroon ribbon around waist.

8. Indian girl: Black hair, brown skin. White sari over hair and body.

9. Russian boy: Brown military hat, jacket and trousers, black boots. Black leather belt, gold paper buttons, red hammer and sickle on hat.

10. Chinese boy: Red jacket with full sleeves, red trousers, red hat with black braided cord pigtail glued into inside of hat. Yellow skin, black hair.

11. Japanese girl: Silk kimono trimmed with ribbon at neck and down the front with a wide sash. Yellow skin, black hair. Black curled braids by each ear made of black braided cord.

Each doll was stood on the section of the map it represents, the outstretched arms of the doll holding a small Bible. The Bibles were made of cardboard 2½ x 1½ inches. The backs were painted with gold paint and the words "Holy Bible" printed in black on the covers. Five sheets of tissue paper were cut to represent the pages and stapled to the cardboard. A different verse of the Christmas story from Luke 2 was written on the pages of each open Bible. When the Bibles were placed in verse order on the dolls' arms, the Christmas story could be clearly read.

Does this project take time? Of course! But it is time well spent, as teacher and young people work together and receive a world vision of the timeless Christmas message.

END



Christmas TRACTS
SEND 25¢ FOR A SELECTION OF 25
THE BIG BROTHER TRACT AND 100 LITTLE BROTHER'S ANGEL

a pile of cards to arrange the Christmas story in picture sequence. A good test of the accuracy of their knowledge of the story, this can be used as a team relay or as individual competition.

For older groups, cards may be mounted on colored paper and then cut into puzzles, having an equal number of pieces in each puzzle and a piece for each person present. The pieces are hidden about the room and the guests are to find them and put the puzzles together. The group is thus divided into teams and ready for the next game.

For a test of knowledge of Christmas carols, mount cards which will definitely illustrate ten carols. Present as a flash card quiz, showing each card for only a few seconds.

Then supply each guest with Christmas cards, paste and other necessary materials and have him make his own matching napkin, place mat and nutcup. You'll have a taste of each person's creativity with old Christmas cards! END

Storage Suggestions

If you are building a new church, you should include adequate storage space in your plans . . . If your church has no prospect of an ideal new building in the near future, you can still make the most of what storage facilities you possess by organizing the area with more shelves and partitions and by extending cabinets to the ceiling . . . But remember, adequate space isn't all that's necessary. Unless things are kept where they belong, all the storage space in the world won't preserve order. Make sure that everyone using equipment is familiar with the proper place to put it. Keep all cabinets and drawers labeled so that no mistakes will be made. If everyone co-operates, your church will glorify God with its neat and uncluttered appearance.

—Christian Life

Try a "Saturday School"

Our Saturday school ran for ten consecutive Saturdays during the fall, with sessions from 9:00 to 11:45 each morning. Children from first through eighth

A Tape Recorder Talks Back

Everybody sits up and takes notice when the tape recorder takes on personality and starts answering questions. For a new approach to the problem of making programs interesting, turn to "Mr. Phineas G. Taperecorder" (p. 97) in this month's YOUTH SUPPLEMENT.

grades attended. Their parents took turns furnishing light refreshments for the youngsters, and provided the majority of the teaching staff, an entirely different group from the regular Sunday school teachers.

The closing program was a huge success . . . The spirit of the children and teachers was the best reward of all, for they found out that (such) study . . . can be fun and inspiration. And a substantial increase in our Sunday school can be directly traced to the Saturday school.

—First Presbyterian Church, Oskaloosa, Iowa, reporting in Presbyterian Life

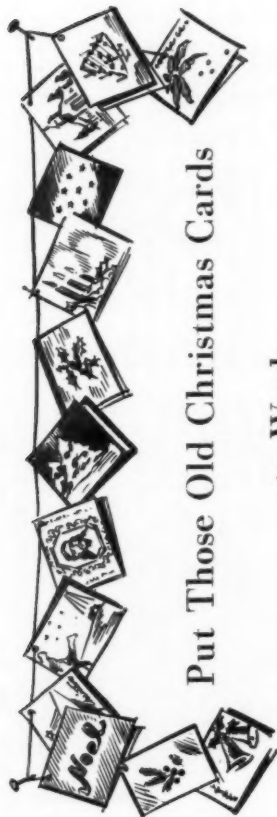
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Put Those Old Christmas Cards

to Work

by Barbara Baker

ONE of the best ways of using your old Christmas cards is to cut off all personal messages and send them on to your missionaries, for they can use them in countless ways. However, having done that, perhaps you still have quite a supply. Give them then to your Sunday school teachers for use in the following ways.

"If only my pupils could read!" is the cry of so many teachers of young children. The very appearance of the small print in some Bibles is enough to discourage children. So make Bible reading fun by writing the Luke 2 passage in the familiar rebus form.

1. Use 9" x 12" tagboard or heavy construction paper ruled off in $\frac{1}{4}$ " spaces.
 2. Print clearly on alternate spaces all words in the passage which cannot be pictured. Leave large spaces for words to be pictured.
 3. Let pupils cut from old Christmas cards pictures for such words as shepherds, field, flock, angel, city, babe, manger.
 4. Paste pictures in the appropriate blanks and print their corresponding word under them.
 5. Practice reading the story in this form until it can be read well enough to be used in the Christmas worship service.
- A primary class might enjoy a variation of the above activity. Write each phrase of the Christmas story on a separate page, and illustrate with an appropriate scene from a Christmas card, to

make a book to be sent as a gift to needy or hospitalized children or orphans. Or they might prefer to write and illustrate a group story of how some children their own ages celebrate Christmas. All such books should be made of tagboard and put together with large notebook rings. Books made for very young children should be shelocked for sanitation purposes.

Christmas card pictures can also be used with the older child. By the time a child is a junior, his interests are reaching out to the wide world. He grasps eagerly at all bits of information. Enliven his interest in missions by studying Christmas customs in the lands which your missionaries serve. Compare those customs with your own, and then trace their origin and purpose. Talk too of the Christmas tree since the time of Martin Luther, the use of the creche introduced by St. Francis of Assisi, the practice of caroling, the use of wreaths and candles in the windows, the various methods of giving gifts. Examine the spiritual significance of each with a view to adopting those which best glorify the Saviour. Record all the findings in a class book illustrated by pictures cut from Christmas cards. Share the book with other classes in the department.

Here are Christmas card ideas for parties, too:
Young children enjoy making decorations from old cards to trim their tree. Those of primary age like to unscramble

THIS WORKED FOR US

Is your Sunday school or church, your pastor or youth worker using some method which readers of IDEA NOTEBOOK might use with profit? Write it out for "This Worked for Us." If your article is selected for publication, you will receive a copy of the book, "All About the Sunday School," by Fant and French. Send only ideas which have been tested and proved by actual use.

Our Church "Mails" Our Christmas Cards

by Mrs. C. Norman Bartlett

EVERYONE likes to send greeting cards, especially at Christmas. We like particularly to remember friends in our church. However, this can prove to be quite expensive if one is in a large church and so has many friends.

The Judson Baptist Church in Oak Park, Ill., takes care of this problem in rather an unusual way.

It is suggested that those who wish to do so, address cards to their friends, alphabetize them, tie up in bundles and bring them to the church. Then a young people's class takes over and has a good time sorting the cards and alphabetizing the missionaries.

END

FOR THE CHILDREN

"MISS BUMP" is a real CHRISTMAS lesson for that Sunday School class or children's Bible class. A gospel story about a rag doll that will grip the hearts of children of all ages, 14 pages of pictures in color. Instructions for using pictures included. Use with or without flannel-board.

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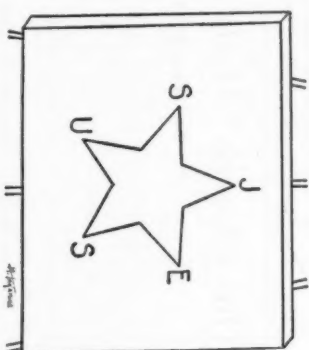
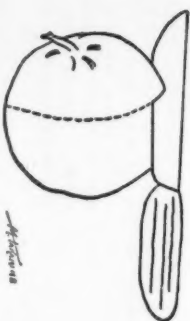
A Christmas Object Lesson—
Bethlehem's Star

by Olive W. Munroe

Materials Needed: one large apple, a sharp paring knife, chalk and a blackboard.

name on the points of our star. (Print J-E-S-U-S clockwise.)

Procedure: Begin the lesson by holding an apple up for all to see. Then cut the apple in half crosswise, so that the stem end will be in the center of one section and the flower end in the center of the other place.



(In each section following, have members of the group look up the verses listed for each letter.)

"J"—Luke 2:10; Luke 15:7,10

The star points to Jesus who brought joy to mankind. There is joy when we remember His birth. There is joy in the hearts of all who find Jesus as Saviour and Friend. Because He came to earth, there is joy in heaven over every sinner who repents.

"E"—I John 5:11; Romans 6:23; John 3:15,16; John 10:28

The star points to Jesus who is the source of *eternal life*. Apart from Jesus Christ there is no spiritual life, for we are all sinners. So the star points to Him, the giver of eternal life.

"S"—Luke 2:30; Acts 4:12;

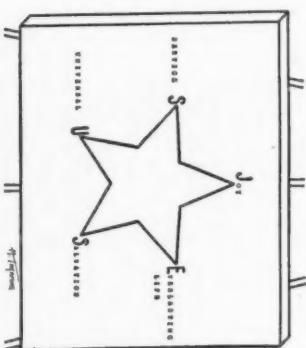
The third point of the star points to Jesus who is our *salvation*. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus is God's way of salvation, and no other way is acceptable to Him.

"U"—John 3:16; Acts 2:21; Romans 3:23

The whole point of the star can show that God's salvation is for everyone; it is *universal*. Salvation and eternal life are needed by all, and are available to all through Jesus. But just because Jesus is the universal Saviour it does not mean that all will be saved. We must either accept Christ or reject Him. If I offer you a bite of this apple and you do not take it, then you reject it. So it is with salvation. It must be accepted, and everyone who wants to, may do so.

"S"—Romans 12:1; I Thessalonians 1:9; Hebrews 12:28, Romans 7:6.

The star points to Jesus, who served others, and wants those who are His to give their *service*. Service should follow salvation. Some think that eternal life can be earned by service. In God's plan, salvation comes first and then service. How can we serve Him? "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Even a child can serve!



Remember that the star of Bethlehem points to Jesus Christ who is the answer to all men's needs.

(It is important to connect each point of the lesson with each individual pupil in order that he may become conscious of the need of the personal application. The real purpose of any lesson should be to have the unsaved become conscious of their need, and of Jesus Christ, the only

The Christmas Star

remedy for that need. Also, the saved should become conscious of their responsibility to God.) **END**

INDEX

IDEA NOTEBOOK

December, 1954

Vol. 2—No. 3

*A Department of Moody Monthly
Editor, Dorothy Martin*

Consulting Editors: Harold E. Garner, Arvilla K. Garner, Irene B. Ranney, Robert E. Rill, Dr. J. Allen Blair.

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The Potter's Way

DON H. PARSON

A homely wheel spinning, turning;
A lump of clay shapeless, broken;
Two skilled hands, sure and certain.

The wheel spins swiftly;
The clay lays pliant;
The hands work deftly,

Forming and fashioning to a design
A vessel of beauty, or useful,
Pre-shaped in the Potter's mind.

How like our lives—encased in clay,
A dwelling of beauty eternal,
When shaped the Potter's way.

SHOULD WE BE PERFECTIONISTS?

Is perfection the Christian's goal? It should be, in every branch of his life, for that is the New Testament standard. Satan is a past master and a persistent one in tempting us to lower that standard, and if we give him an inch, he will take an ell.

It is a sad fact that some Christians are less careful in the duties assigned to them than many worldly people, and this seems to be due to twisted thinking on the doctrine of grace and Christian rela-

tionships. Because God is a merciful, heavenly Father to His own children is no reason why they should be slovenly in their work; and because a master and servant are both Christians is no reason why the master should be unreasonable or the servant presumptuous. The very fact that we are servants of God should make us more careful, more conscientious, and more anxious to please Him, who sees all, and to give a consistent testimony to men, who know only in part.

It is a terribly weakening excuse to say, "Well, we can't be perfect, so what's the use of trying?" When a man tries to get a good product or put through a new plan, much harm can be done by someone who excuses imperfections and advocates the second best by saying, with a shrug of the shoulders, "Oh, he's a perfectionist!"

When it comes to the spiritual life, the moment the devil can persuade us to reason that we are obliged to sin and that just a little sinning does no harm, that moment he has gained a great victory and is on the way to further victories for his side. But the glorious New Testament truth is, not that the new birth makes it impossible for us to sin, but that the indwelling Holy Spirit makes it possible for us not to sin.

In every temptation and at any moment the sufficient grace of Christ is available to every yielded and trusting believer. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "I can do all things through Christ which strengtheneth me" (Phil 4:13).—*Sunday School Times.*

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HERE IS A LETTER FROM A HEBREW CHRISTIAN BEHIND THE IRON CURTAIN.

This is a sobering thought for every believer, that while we joyfully celebrate the birthday of our Lord Jesus amidst expressions of goodwill toward dear ones, friends and neighbors, millions will spend this Christmas amidst grief and distress, hunger and utter despair, unless we come to their aid in the name of our Lord.

"There is a custom among men at sea that when a ship is sinking and the passengers are in peril of life, an SOS goes out. Every decent captain who hears this cry hurries to the rescue. This is exactly what I am doing now.

"My little ship with four people aboard is sinking. Two of them are little children."

"Years of suffering and hunger have made us sick. For six months my wife has been in bed. Her feet are swollen and she cannot walk. At the age of fifty I am practically blind and yet have to work beyond my strength to keep my family from starving to death. But I have not succeeded in that, although I work harder than any donkey ever did.

"I take the Lord as my witness that my words are true. We are in such desperate plight that when we lie down at night we have nothing with which to cover ourselves. And none of us has a shirt on our backs to speak of.

"I am certain that those who have the Gospel of our Saviour in their hearts will pray that our little ones will not perish."

By the grace of God and through the love of Christian friends, we have kept this and many other "little ships" from sinking.

The Friends of Israel Missionary and Relief Society, Inc., ministers to thousands of Hebrew Christians and Jews the world over. Souls are saved and lives rescued by the mighty compassion of our Lord. More than 20 of our devoted Christian workers labor and witness for the Lord Jesus among Jews in Europe, Israel, India, and across the American continent.

As we celebrate the birth of our Lord we invite all those who love Him to join us in this ministry so precious to His Heart. Help us keep "little ships" from sinking and His light shining brightly.

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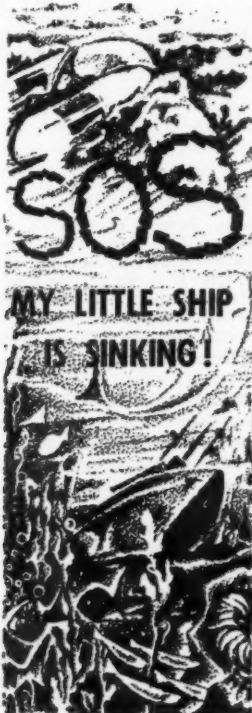
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ANSWERING YOUR

Questions

NATHAN J. STONE

SON OF MAN

What is the meaning of Ezekiel's being called the son of man since Christ called Himself the Son of Man also?—*M.P., Memphis, Tenn.*

The phrase "son of man" is commonly used in the Old Testament as simply meaning man, although Ezekiel and Daniel are the only two prophets who are so addressed, Daniel once and Ezekiel more than ninety times. However, Ezekiel is *never* called the son of man in the definite sense true of the Lord Jesus Christ. It is rather in the sense of a son of man.

But the probable reason for the expression in the case of Ezekiel is that it was common to the Aramaic languages of which the Chaldee or Babylonian was one, and it was in Babylon that Ezekiel exercised his ministry.

Ezekiel, as also Daniel (8:17) under similar circumstances, is called "son of man" in contrast with a vision of the glory and majesty and power of God and the celestial creatures. Before such glory, even these creatures fall upon their faces, overcome with awe. In comparison with such matchless glory, Ezekiel and Daniel were only human beings, sons of men. Ezekiel after the vision had to receive strength even to stand upon his feet.

The Lord Jesus Christ is the Son of Man as identified with man as well as being God, and also as representing man in bearing man's sins, and accomplishing his redemption and providing a righteousness for him.

♦ ♦ ♦

ISRAEL'S MOURNING OVER MESSIAH

Will you please make clear the meaning of Zechariah 12:11-14. It seems to me to be yet future. Why do these families mourn "apart," and do the heads of the families who are named represent different faiths or denominations?—*Mrs. E.M., Florida*

The event described in these verses is yet to be realized, but it has nothing whatever to do with faiths, denominations, or the Church as such at all. It refers to Israel's great mourning. Then in

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

the midst of great tribulation and peril and having reached the end of their own strength and resources, the people of Israel as a nation will at last recognize and turn to the Lord Jesus Christ as the Messiah whom they have so long rejected.

Verses 11-14 describe in detail the "bitter mourning" over this tragic error of rejection mentioned in verse 12. These verses describe this mourning not only as intense but as extensive, that is, nation wide.

The houses of David and Nathan mentioned represent the princely families, both greater and lesser. The houses of Levi and Shimei represent the priestly families, both greater and lesser; then all the families that remain are mentioned to show that the mourning is all-inclusive. That they all mourn *apart* is an indication of the intensity of the mourning. It is too deep and sacred to be generally open and public, so great and bitter is the lamentation over their rejection of Messiah. It is at this time also that the great confession contained in Isaiah 53 will be made by a now redeemed and restored Israel.

An Expert, Evidently

On one of my trips to Guatemala, Mr. Burgess asked me whether I would give a few Indian men special lessons in soul-winning. Just imagine trying to teach the man whose story follows.

Anselmo was sitting on the fourth seat back. While speaking, I turned to this old man and said, "Tell me, Anselmo, how many have you led to Jesus this year?" (This was about February 12.)

The old man's face fell. He said, "Ah, Señor, very few."

I said, "Tell me how many."

He replied, "There are not more than thirty, Señor."

Early in July of that year, I received a letter from this old man, and it contained a list of 144 whom he had led to Jesus before the first of July. That would be a life work for most Christians in America.

—Christ Life

SERMONBUILDERS

THE BIBLE AND DIVORCE

Will you please explain Matthew 19:9 in connection with Deuteronomy 24:1, 2. Do these Scripture passages mean that a divorced person has the right to remarry, as some interpret? Other passages, such as Mark 10:2-12; Romans 7:2, 3 and I Corinthians 7:10, 11, 39, seem to me to mean that a divorced person should not remarry, which has always been my deep conviction.—*S.W.W., Missouri*

The Lord Jesus interpreted Deuteronomy 24:1, 2 as a divine regulation *permitted* through Moses only because of the hardness of the people's hearts. It was only permitted to a people in a morally and spiritually primitive state who had led a slave existence in a pagan, idolatrous land. It was probably intended as a protection to women and to prevent worse abuses.

Mark 10:2-12 simply states the divine ideal and purpose that marriage is an indissoluble union terminated only by death. Anything else is a departure from this. This is the only proper principle for the governing of marriage in view of its solemnity and sacredness and its spiritual significance.

In this connection the Lord Jesus in Matthew 19:9 appears to permit remarriage in the case of fornication, since this breaks the marriage relationship. On this ground it is commonly accepted that remarriage is permitted, but *only* to the *innocent* party. However, there is difference of opinion even here, some contending that remarriage should not be permitted to either party.

I Corinthians 7:10, 11 refers to the special circumstance of one believing and one unbelieving partner in marriage. Apparently the apostle rules here that a believing spouse who leaves or separates from an unbelieving one should not remarry. I Corinthians 7:39 refers only to widows; there is no thought of divorce or remarriage in the entire statement. The normal relationship is taken for granted here, and that only death breaks it and *freed* either party.

♦ ♦ ♦

THE GIFT OF GOD

In the King James Version of the Bible, Ephesians 2:8 states, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." To what do the words "it is" refer?—*D.B.L., Burbank, Calif.*

The words "it is" are in italics in the King James Version, which means that they do not appear at all in the Greek original, although that does not altogether remove your problem. The words "it is" have been inserted in the English to refer to the whole transaction, of which the main thought is God's rich "mercy" and great "love" (v. 4) in salvation—"grace the moving cause of salvation, faith the instrument by which it is laid hold of."

But *all* is the gift of God, both cause and instrument, and *all* refers to "saved" or salvation. The thought is supported by passages like Romans 6:23, which declares that "the gift of God is eternal life through Jesus Christ our Lord."

Golden Nuggets

for Bible Students

By KENNETH WUEST

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SOME GREEK SYNONYMS

THE word "true" is the translation of the two words ἀληθής (*alēthēs*) and ἀληθινός (*alēthinos*). *Alēthēs* is used, for instance, in John 3:33, where God is said to be true in the sense that He cannot lie. He is the ἀψευδής (*apseudēs*), the "without-a-lie" God, the truth-speaking God (Titus 1:2). *Alēthinos* is used in John 1:9, where the Lord Jesus is said to be the genuine light. The word refers to something that is all that it should be or is claimed to be, something that measures up to what is expected of it. When a young man purchases a diamond ring he wants a genuine diamond, not one that is made of paste while having the appearance of the real thing. Our Lord is the genuine light. This implies that there exists a false light which claims to be the genuine light but does not measure up to what the genuine light should be.

Paul speaks of that false light in II Corinthians 11:14 in the words, "Satan himself is transformed into an angel of light." The verb is middle and passive in form, and should be translated direct middle, for no one had a hand in transforming him into an angel of light but himself. The translation should read, "Satan himself transforms himself into an angel of light." "Transform" is μετασχηματίζω (*metaschematizō*), "to change one's outward expression by assuming an expression that does not come from one's inner nature and is not representative of what one is in his inner self, but which is put on from the outside." The word "masquerade" will translate it. This word gives us the story of Satan.

Originally, the angel Lucifer gave outward expression of his light nature. He fell into sin and became an angel of darkness. But to pose as the god of this world and attract sinners to himself, he had to become a God-aping devil and assume a light covering similar to that of God. Thus, he changes his outward expression, that of an angel of darkness, to that of an angel of light, and that is the false light in comparison to which our Lord is the genuine light.

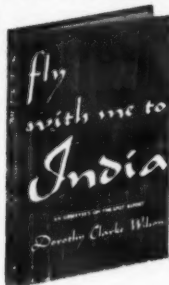
This brings us to an interesting consideration. The Nicene Creed speaks of our Lord as "very God of very God." The word "very" comes from the Latin word "verus," which is our word *alēthinos*. Wycliffe brings it over into English in his translation, "I am the *verri* vine" (John 15:1 *alēthinos*). Thus our Lord is the genuine God of genuine God, possessing in His Person co-eternally with God the Father and God the Spirit the essence of deity.

Special Nugget

Your adversary, who is a slanderer, namely, the devil, as a lion roaring in fierce hunger, is constantly walking about, seeking someone to be devouring. Stand immovable against his onset, solid as a rock in your faith (I Pet. 5:8).

December, 1954

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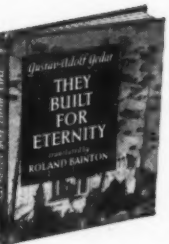


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SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

December 19

Glory to God in the Highest

Psalms 148:1-3, 11-13; Matthew 1:18-25

MEMORY SELECTION: *O come, let us worship and bow down: let us kneel before the Lord our maker.*—Psalm 95:6

Christmas should be a day, in fact a season, of great joy and praise, not for the superficial or incidental things which have become so prominent at this time of year, but for the reality of what took place when Christ was born.

It is a sad thing that the commercializing of this great holy day of the church, making it but a holiday of worldly merriment and lavish spending, has so smitten the world of men. When it is all over they have a sense of emptiness and futility which puzzles them. The answer is that Christmas really means nothing very significant except as we gather at Bethlehem's manger, for there we find the Christ Child. Those who come to do homage to Him in the spirit of childlike faith will truly keep Christmas.

What about you? Will you join the great swelling chorus of praise which will fill both heaven and earth with His name?

Our lesson tells us that there will be

I. Praise in the Heavens (Ps. 148: 1-3)

When you think of the angels and the heavenly host, the sun, moon and stars all praising Him, you are at once reminded of what took place the night Jesus was born, when as the angel brought the glad tidings of His birth, the heavenly host sang, "Glory to God," directing His worshipers to the place of the manger.

There is no want of recognition and appreciation of the majesty and the glory of our Lord in the heavenlies, be sure of that. Note also that there is to be

II. Praise on Earth (Ps. 148:11-13)

From the highest to the lowest in rank among the peoples of the earth, let them all praise the Lord. Let rulers, and judges, young and old, come with their sacrifice of praise.

And don't forget the children, for this is the children's holiday. Of course there will be gifts and the joy of friendly fellowship, but you will never satisfy the heart of a child without keeping Christ in Christmas.

First in all your celebration of the day should be the reading of the Christmas story from Scripture, the offering of adoration and praise to Him, the glad recognition that He came to "save his people from their sins," that He is "Immanuel—God with us" on Christmas Day, and every day. That is why we have

III. Praise for the God-Man (Matt. 1:18-20)

Jesus was perfect God and perfect

man. No one could lead man back to God except the Man who came out of the eternal dwelling places. The virgin birth is a fundamental doctrine of our faith, but it is not easy to teach; in fact, we cannot fully explain it, but we can believe it, and thus come to the realization that only in this way could man be redeemed.

There must be the coming of the Son of God to take upon Himself the form of man so that He, the God-Man, could be the Redeemer to bring us back to God.

This is the thought of our next section, for here we find that we are to raise our hearts and voices in

IV. Praise for a Saviour (Matt. 1: 21-23)

The very name of Jesus bespeaks His place as our Saviour—"Jesus . . . for it is he that shall save his people from their sins."

This is the very heart of our Christmas joy, for it is because He came to save us that we have any ground for joy at all. "The whole world was lost in the darkness of sin," but thanks be to God, "the light of the world is Jesus."

So let's make this the best Christmas of all, even as we offer

V. Praise for the First Christmas Day (Matt. 1:24, 25)

Anniversaries are quite appropriate. We ought to observe days which remind us of God's dealings with us—days of crisis, of grace, of blessing.

Certainly there can be no day of greater importance or of sweeter and deeper significance than Christmas. Hence there has arisen around the story of the first Christmas a wealth of literature and art, all drawing its true meaning from the story here related in Scripture.

We say again, do not fail to put into the place of honor in your keeping of Christmas the story as given in the Gospels. It will mean more than one can possibly convey by words. Do it and be blessed.

Now may we wish you a most blessed Christmas. May Christ Himself bring joy and peace to you all!

December 26

Thinking Realistically About Life

Ecclesiastes 1:2, 3, 13; 2:1, 18; 3:16; 4:1; 5:10-12; 12:1, 13, 14

MEMORY SELECTION: *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*—Ecclesiastes 12:13

At the turn of the year, as we consider the attainments and failures of the closing year and make plans for life in the new year, it is well to stop and think seriously of the underlying philosophy of

life—to be sure that we have set our patterns and our goals right.

The book of Ecclesiastes is a good place to turn for that purpose, but in doing so we must be sure to have clear the nature of that book. Texts can be drawn from this book which are quite confusing and misleading. That does not mean that the book is not inspired, for it is an account of the search of man, apart from God, with the accuracy of the account of his philosophizing guaranteed to be correct even when his thinking is wrong.

The key phrases which guide you are "under the sun" (1:3) and "all is vanity and vexation of spirit" (1:14). Here is a man, evidently Solomon, who has wealth, position, power and time to try everything this world offers, and finds them all vain because he considers them "under the sun," that is, with God left out.

Our lesson presents some of his conclusions, and we shall find them very instructive, for they present the very ideas which worldly men promote in our day. The wise man finds that

I. Work Is Not Enough (1:2, 3)

There are those who say that all we need is to lose ourselves in our work, that there we will find satisfaction and peace. Well, there can be no doubt that work is a good thing for man, and that there is satisfaction in a job well done.

It is, however, a hollow and disappointing conclusion which a man reaches who lives only for his work and what it will give him. One need only be reminded of the men who reach the very top place in their work, and yet die disillusioned, yes, often by their own hand. It is not enough.

II. Wisdom Does Not Satisfy (1:13)

We urge our young people to study and learn. We honor the men and women who drive themselves through to the highest usefulness by learning. But it is not enough. Do we not see the sad spectacle of those who are brilliant in scholarship but entirely inadequate in life? Learned to the ultimate in their field, they are like lost children in their living, and not only go astray themselves, but lead others astray. There is more to life than learning.

III. Pleasure Is Not Sufficient (2:1)

If you read this book, and align it with the history of Solomon, you will recall that he literally plumbed the depths of every conceivable pleasure. He had the means and the leisure to do it. And he found it an empty and disappointing experience.

People today think that in the gay whirl of amusement and fun they shall be satisfied—and they come out broken and heartbroken.

IV. Even a Long Life Must End (2:18)

Death is inevitable; and, let's face it, when you die you leave it all. You can't take it with you. That is a solemn thought to the one who lives for himself and his own pleasure. No matter what he may attain, he leaves it for the man after him to enjoy.

V. Injustice Prevails in the World (3:16; 4:1)

Without God, men are cruel and oppressive, and the deep need of those who suffer injustice or who are trodden down by dictators is simply heartbreaking.

That was true in Solomon's day, and it is true today, for men are still struggling to correct these evils "under the sun," that is, without the only adequate answer, which is to be found in the Christian faith.

VI. Possessions Are a False Hope (5:10-12)

One wishes that this truth could be written in flaming letters for America's young people. Solomon saw it then, we see it now, men and women sacrificing everything worthwhile in life, yes, even their hope for eternity, to make money. And it is like putting money in a box with a hole in the bottom.

Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15), and it is a great thing to get that principle to work in your life.

Now we have the wise man's conclusion:

VII. Only God Can Satisfy (12:1, 13, 14)

Be careful to note that the solution to man's problem given here is incomplete and inadequate, because the writer spoke about one thousand years before Christ came to set men free and give them a satisfactory goal for life.

To keep God's commandments is good, but no man can do it without the grace of God in his heart and life. This he will find in Christ, and only in Him.

The teaching of this lesson provides an ideal opportunity to straighten out the thinking of our class members about life. We must, of course, be sure that the teacher has things right in his own life before he seeks to guide others.

January 2

The Bible, the Source of Christian Teaching

John 20:31; Romans 15:4;
II Timothy 3:14-17; Hebrews 4:12;
II Peter 1:16-21

MEMORY SELECTION: *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31*

The Bible, which is the inspired Word of God, has been too much neglected by those who profess to find in it the basis of their faith. Some there are who, having departed from the foundation truth of inspiration, have relegated the Bible to the sidelines of life, and have thus come to great harm and loss.

Others have rendered it almost equally ineffective by professing in lip service to believe in its inspiration and authority, but by neglect and indifference have set it aside. Both groups—and those who have never faced it honestly—should be brought face to face with the Bible today as the living, inspired and powerful Word of the Eternal God.

I. The Life-Giving Word (John 20:31; Rom. 5:4; II Tim. 3:14, 15)

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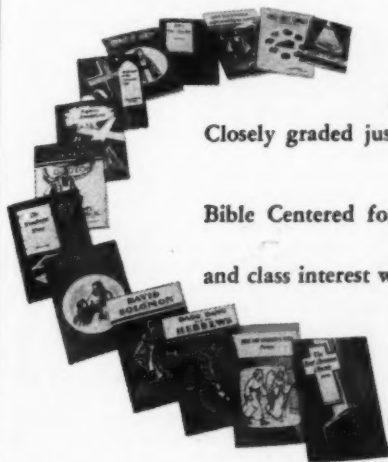
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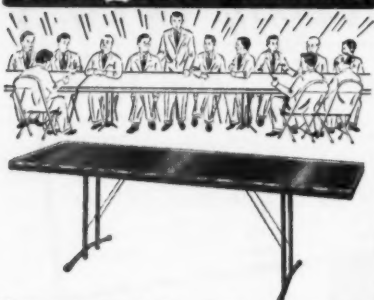
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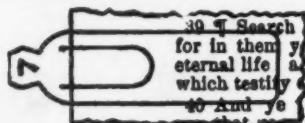
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assurance that his sin can be blotted out, that the spiritual death which holds him so tightly can be broken, that life can be made worthwhile for both time and eternity.

The answer is in the Bible; for it reveals Jesus as the Christ, the Son of the living God and the Saviour of all who will believe on His name.

We need a renewal of teaching and preaching with a strong evangelistic and evangelical quality, which will reach men in their need with a real message of salvation. An illustration of how this work is found in the Scripture assigned for the intermediate classes today, namely, the story of the Ethiopian to whom Philip ministered, as recorded in Acts 8:26-38.

The Word of God read and properly interpreted leads to a decision on the part of the hearer. He may, of course, choose to reject, but it would probably astonish us how often we would find the same response as Philip did, an eager heart ready to make a decision and to come out into the light and liberty of a Christian life.

Note that these things are to be taught to the children also (v. 15), for they too need to be made "wise unto salvation." We fear that too often the teachers of little ones are content to tell them little nature stories instead of helping them to do the thing which comes so naturally and sweetly, namely, giving their lives over to the Lord Jesus in an act of faith.

No other word would be able to accomplish such a purpose but

II. The Living Inspired Word (II Tim. 3:16, 17; Heb. 4:12; II Pet. 1:16-18)

It is of the utmost importance that we make clear that this is not one book among many, but it is the Book inspired of God, and therefore authoritative and effective in dealing with sin and able to give guidance for the life of man.

Inspiration did not make of the writers of the various Bible books mere automata or the receivers of dictation. Using their native abilities and their style of writing, directing them to historical and general information available to them, the Holy Spirit caused them so to write as to be guarded from all error and to correctly present the leading of God.

We cannot explain how this was done, any more than we can explain the other acts of a divine Being, but we can accept it by faith. When we do, we find it to be entirely appropriate and the only right explanation of God's revelation of His will to man.

Let no one assume that there is any question about the Bible being the inspired, living Word of God, for the proof (which is too extensive to give here) of inspiration is fully satisfying and complete.

Stress II Timothy 3:16; Hebrews 4:12; and II Peter 1:16, for they reveal the manner in which this Word works in the carrying out of God's plan in the world. Count on God to so use the Word as you faithfully proclaim and teach it. He will!

There is a special thought in our closing verses which is much needed today, for the Bible is

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III. The Shining Word (II Pet. 1:19-21)

Recently a great world conference of churches considered the theme "Christ, the Hope of the World," and while there was much fumbling and foolish talk by those who are blind to the teaching of the Word, there were those who boldly proclaimed the personal return of Christ as the only real hope of the world.

We live in a dark day. The affairs of the world are in a hopeless jumble, but there is a more sure word of prophecy to which we do well to give heed, which is a lamp shining in the darkness and leading us on to the approaching dawn.

The prophetic element in God's Word must not be neglected. Let the light shine that men and women may see the way out of our confusion. It is the only way; we know it, why not proclaim it?

May our Bibles become a richer, more dearly cherished and more often used possession because of today's lesson.

January 9

The Living God

Psalms 103:8-13; Isaiah 40:25-29; Matthew 6:9b; John 4:23, 24; 10:30

MEMORY SELECTION: *God is a Spirit: and they that worship him must worship him in spirit and in truth.*—John 4:24

One never feels more inadequate than when one seeks to present a true picture of God. While fully conscious of the inability of the finite to properly understand and present the Infinite One, we must, however, make the best of the opportunity we have to make known His name and to magnify His greatness.

This is of the greater importance because so many people have an improper view of God. To some He is the fearful taskmaster dominating their lives and constantly seeking opportunity to wreak vengeance on them. Still others have made Him so small in their thinking that He is unable really to meet their needs or fully understand them.

A library full of books would be needed to approach the subject we have before us. In this brief lesson we can touch on only four matters, but they are of great importance and value. We see God as

I. The Merciful and Gracious One (Ps. 103:8-13)

God will always be just and will show His righteous displeasure with sin (vv. 8, 9). The wicked, rebellious or indifferent one can be certain that God will deal with sin; but the glorious thing about God is that He shows infinite mercy toward those "that fear him" (v. 11).

That word "fear" needs definition. The fear of God is not a cringing horror, such as an evildoer has when he sees judgment approaching. It is not the nervous fear of the one who has no faith in God. It is that wholesome fear which is concerned about always doing the will of God, of not wanting to do that which is evil or out of the way.

Remember that God is full of loving-kindness. He is a heavenly Father who wants us to have His best. He is worthy of our adoration and our love. He is able to do for us what none other can, because He is

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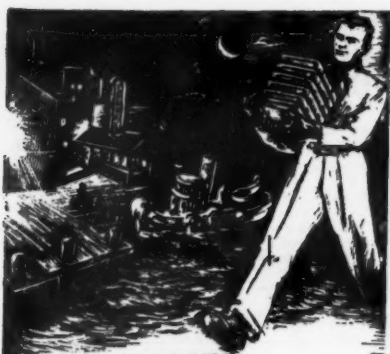
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II. The Creator and Sustainer (Isa. 40:25-29)

How wonderfully fortunate it is that our God is not limited in power as human helpers are, for He is the Creator and the Sustainer of all things. When we let that thought sink into our consciousness, we begin to have a true concept of God.

Look around you and marvel at the world and its inhabitants. There is no man who could honestly believe that all this came about by some "fortuitous concurrence of circumstances." Everywhere there is evidence of design, of intelligent planning, yes, of the hand of an omnipotent and kind Creator.

It would be inconceivable that He who made us as we are (and ponder a bit on the wonder of man's nature) should leave us alone and without a satisfying destiny. Whenever anyone reminds you that it takes faith to believe in God, you can reply that it takes unbelievable credulity *not* to believe in Him.

How gracious this all-powerful One is! He does not limit His interest to the great and mighty. He gives power to the faint, and strength to those without might (v. 29). It makes one feel able to go out and face life's problems just to read such a verse, and there are many like it in Scripture. This is the God whom we recognize as

III. Our Father in Heaven (Matt. 6: 9b; John 4:23, 24)

There is a wealth of meaning in that word "father," and it finds its fullest expression as applied to our Father in heaven. It speaks to our hearts and encourages us in our daily living, for this Father in heaven is our Father on earth. He is the One to whom we bring our worship.

We need to change our ways in this matter of worship. So little of what we call worship would actually qualify. God never tolerates any superficial formality in this matter. He requires that our worship be in spirit and in truth, the outgoing of man's inner being in devotion and honor to God and in fellowship with Him.

Note that this Father and son relationship is only for those who have been born into the family of God by the new birth. No unbeliever can claim either the rights or joys of fellowship with our Father.

One more point remains, and it is vital. Our Father wants us to recognize that Jesus Christ is God. There is but

IV. The One God (John 10:30)

Father, Son and Holy Spirit are but one God. The Trinity is beyond our power of human reasoning, but it does meet the need of both heart and mind as an adequate presentation of God.

The important lesson here is that Jesus Christ is God (a fact which some church leaders have denied), and because He is God, He is able to be our Saviour and Lord.

A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.—Theodore Roosevelt



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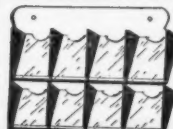
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Meet Ruth Graham

[Continued from page 21]

be so astoundingly successful? "No—and yes, too. I didn't fall in love with him because I knew he'd succeed. But I did fall in love with all the things that folks respond to—his dedication, and his sincerity and his not being afraid of what people think, his energy—all those things."

But love at first sight is never as idyllic as it sounds; there were bound to be complications.

About two weeks later, Ruth dated a boy she'd known before she met Billy. She didn't see why she shouldn't. But Billy had other ideas. He made them very clear.

"He got real bossy, right at the start," Ruth tells. "Either you date me and nobody else, or you can date every man on this campus," and he flung his arms out in the gesture that millions now know, "and you don't date me."

Ruth chose. After a while, other boys stopped calling. Ruth Bell was going steady with Billy Graham, and everybody on the small campus knew it.

✦ Just when did he propose? Deftly lifting her coffee cup out of Franklin's reach, Ruth told me, "I don't even remember. We sort of took it for granted."

"Then you were engaged right away?" I asked.

Ruth shook her head. "Oh, no. He told me he loved me. But I had to do a lot of thinking."

And these are the facts, that Billy's proposal dangled in mid-air that whole spring. How could a Tibetan missionary marry an American evangelist?

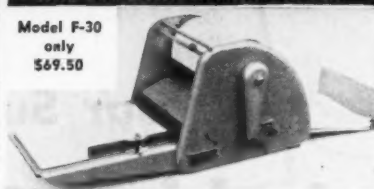
Ruth Bell grappled with the biggest problem of her adult life. Back in high school, she'd dedicated her life to the mission field. She thought that God had called her to Tibet, that glorious, unexplored country she'd never seen. Even the loneliness of it couldn't frighten her; she'd told God she'd give up everything for the obscure life of a missionary.

But now she loved Billy. Most women wouldn't have struggled. But this was the same girl who wrote delicate religious poetry when she was twelve, who believed in a God that led her personally through every day, who fought through doubt into a meaningful religious experience in North Korea. She looked at nothing superficially. She'd promised God her life, and she didn't see how she could go back on her promise.

Billy was firm. He reasoned that she'd serve God as his wife. Ruth asked for more time. Weeks went by. Then Ruth dropped out of college. Rosa was sick again; Ruth had to spend most of every day with her. This could have been disastrous. She and Billy might have been separated at this crucial point.

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Ruth shrugs that off: "It wasn't disastrous. I was just plain glad to get away from the books. We stayed right there in town. So Billy could come around every night if he wanted to. And he usually did."

That spring, Ruth heard Billy preach for the very first time. "The church was small," Ruth recalls. "And there was just a handful of people there—maybe twenty, not any more. Billy got up there and he shouted just as loud as if he'd been preaching in the Cotton Bowl to seventy-five thousand. I sat there and wondered what I was going to say about this—this manner of delivery—afterward. Then Billy gave the invitation. Three young people from that handful stood up to accept Christ. Right then, I knew it wasn't *how* Billy preached, but *what* he preached—and his complete sincerity."

Spring term ended, Ruth still hadn't told Billy she'd marry him. He went South for the summer. Ruth stayed in Wheaton with Rosa, who was still sick. But she wasn't so sick that her incisive wisdom failed Ruth when she needed it most.

"You do love him?" Rosa persisted one hot July night.

"Yes," Ruth hesitated. "But Tibet. You know I've planned to go back. If God got me here in spite of the war, and if He's provided the money and if He's helped me through my courses—then hasn't He been leading me straight back to the mission field?"

Rosa was forthright, as usual. "He led you to college all right, through the bombings and everything. And He helped you through some of your courses. But did you ever think He might have led you here—to meet Billy?"

"But I—"

"And if He brought you two together, then He'll go right on leading you. Both of you, together. Only He'll lead you as a couple, through Billy. That's only the way it should be. Maybe God does want you over there in Tibet as an old maid missionary, but I doubt it. I think He wants you right here in this country—as Billy Graham's wife."

Ruth sat very quietly. After a while, she went back to her own room, sat down at the desk and began to write furiously. Presently, she finished her letter, sealed it, addressed it to Tampa, Florida, and hurried out into the breathless summer night to mail it. **TO BE CONTINUED**

Next month Mrs. Bailey tells about the engagement, summer wedding and the start of Ruth and Billy Graham's married life together in a small Illinois apartment. Billy thought he'd married someone who could whip up delicious Chinese specialties . . . but Ruth couldn't cook.

Faith ends where worry begins, and worry ends where faith begins.—George Mueller

December, 1954

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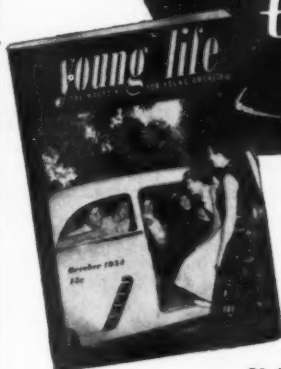
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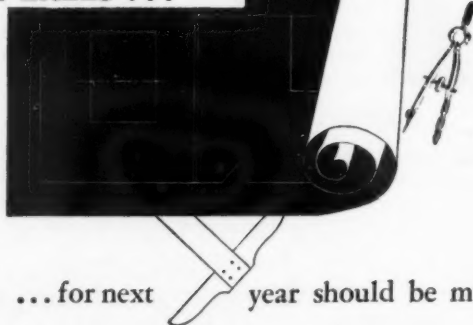
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How to Tell a Story

[Continued from page 25]

thing which would not be familiar to a four-year-old. Try to avoid things that require more than a picture or a word or two of explanation—like a witch-doctor.

Almost as good as the regular missionary story is to bring a foreign child into familiar surroundings. Pedro, from Mexico, comes into Janie's kindergarten class. Because Pedro doesn't speak our language very well, some of the children won't play with him. Janie knows that God loves Pedro just as much as He does her, so she plays with Pedro. They have such fun! She invites him to come to her house after school to play, and when he comes he brings her a present—a cute little brown fuzzy monkey!

That illustrates another "must." Your story character should be rewarded for doing right. Although it is true that in real life right doing is often rewarded only by a pleasant feeling, little children can't comprehend such abstract ideas. So giving tangible rewards in your stories is like giving praise or presents to them in real life.

Keep your stories short. Usually five minutes is good. After you've become an exceptionally fine story teller, they might be eight to ten minutes.

Be positive. Much more is accomplished by showing Timmy doing something good than by showing him being punished for some misbehavior. Small children think adults punish without good reason anyway, so it is better to leave them with the picture of a child doing right.

And don't preach. Children absorb things without realizing it, but they'll wiggle, talk, and refuse to listen if you preach at them. Occasionally you may see something which you think could be corrected by the right story; do it subtly and let them apply the lesson.

If the children have been unusually disobedient, you could try a story like the one about White Legs, the little pony who always took Bill for a ride. But one day White Legs decided not to hear when Bill called, and off he "galloped, galloped all by himself." Of course, White Legs got lost and tired so that he couldn't "gallop, gallop any more—he just walked and walked." But Bill didn't scold. Instead he gave hungry White Legs a big red apple. White Legs felt ashamed that he had been naughty, and decided that he would never run away again. After a story, you may be surprised to see your scamps turn into angels before your eyes—at least for ten minutes!

So give your children stories that live and you will be rewarded. When a child

bounces up and down with shiny-eyed excitement, or giggles from sheer joy that a story character has done right, you'll know you've succeeded. Then you can thank God that He has made an indelible impression on the plastic mind of a child through you. END



Include the Men in Missions

By Ruberta Postle Wright

Most any month you can pick up your newspaper and read in the church news something like this: "The Ladies' Missionary Society of the Bible Church met at the home of Mrs. Black." "The Presbyterian Ladies' Missionary meeting was held at the home of Mrs. White." "The Baptist Women's Missionary meeting was held in the church basement on Wednesday afternoon."

Surely the women have kept our missionary enterprises going, and in heaven they will hear the Saviour's "Well done." But what about the men? Were not the missionaries of the early Church men? Was not the command to go into all the world and preach the gospel first given to the disciples?

Who is to blame?

Some years ago, our little country church was closed for lack of sincere gospel preaching. When a minister some thirty miles away accepted the challenge to pastor this church in addition to his own, he found a group of people intent on doing. In God-given wisdom, he started from that point. He told of the need for help in missionary countries and they responded.

As the church became missionary-minded, he led them on. Were we living where God could answer our prayers in behalf of those needy people? We searched our hearts and soon soul-saving revival came.

Why did so many missionaries come out of that little church as the years went by? The answer, perhaps, lies in two important practices. Our new minister encouraged every Sunday school pupil to give part of his offering each week to missions—boys, as well as girls. Missionaries co-operated and sent interesting letters and pictures to the children. So boys and girls alike grew up with a love for missions.

Next, one prayer meeting a month was given to missions. This was a time when the men were accustomed to going to church. Thus the men were led into active participation in missionary effort. The prayer meeting wasn't harmed; the emphasis that one evening a month was just placed on missions.

It seems that this is an area of great need in our churches in America today. Train our children and young people so that they have missionary interest, and lead our men into missionary activity, and the result may well be more men giving out the gospel in foreign lands, and more solid support at home.

December, 1954

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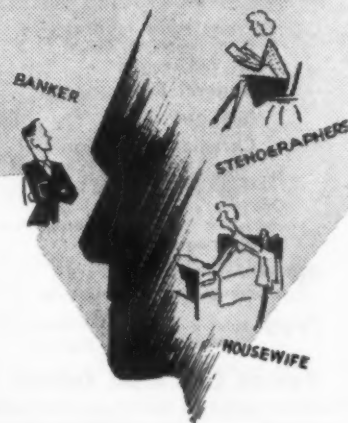
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Suddenly above the racket of the storm rose the insistent, repeated blasts of a signal horn. We ran out, startled, and there stood an old man, August, wearing his long robe with its painted zig-zag designs, and blowing with all his might against the storm—the old tribal ritualistic device against demons.

August is a believer. I dashed across the splashing yard to him. "Uncle, what are you doing?"

"I'm blowing away that thunder, my niece."

"And who has made the thunder? Who brought the rain?"

"Oh, I don't know. Who did?"

"God did. His Word says He causes the vapors to rise from the ends of the earth; He makes the lightnings for the rain; He brings the wind out of His treasures. Whatever He pleases He does in heaven and earth (Ps. 135:6, 7). Why are you blowing for the demons? They didn't bring the rain. God did."

Uncle August thought the matter over and put the horn away. "Now I know," he said, "I won't blow any more." He drove the dogs aside and opened the way for me to go back under the shelter of

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the platform to our corner of his house, because the rain was driving hard.

Thunder crashed overhead again, and the ranting wind snapped the stem of a tall banana plant and set it sprawling with its burden of bananas just a little too small and green to be worth picking up. Down went another stalk. "He bringeth the wind out of His treasures." What would Uncle be thinking? He is the patriarch of this village newly cleared from the jungle. Only this one small stand of bananas was ready to bear. Crash—crash—crash. At least half the bananas lay in the mud before the storm blew by and the bright tropical sunshine returned.

Before many hours passed the sky darkened again, and thunder was rolling endlessly across the jungles. We heard rhythmic pounding, and looking out saw Uncle with a heavy club beating out the

Shine On, O Star

"I am . . . the bright and morning star" (Rev. 22:16)

OSWALD J. SMITH

Shine on, O Star, shine on, shine on!
And let Thy matchless glory dawn
Upon the nations one and all,
That they may follow at Thy call.

Shine on, O Star, from zone to zone,
Until the hearts of men shall own
Thy sovereign power from sea to sea,
Thy right to reign eternally.

Shine on, O Star, until Thy rays
Have pierced our greedy, selfish ways;
Till truer men and better laws
Have marshaled in a higher cause.

Shine on, O Star, till social wrongs
Shall be redeemed, and brighter songs
Shall rise from hearts now sore oppressed,
And find in Thee eternal rest.

Shine on, O Star, and speed the day
When all the world shall own Thy sway;
When Thou shalt reign in every clime,
In power and majesty sublime.

rhythm of the tribal songs on a bench made of half a discarded canoe.

"Uncle, how does God see that which you are doing? He said that He makes the thunder and rain, and now He sees you appealing to demons as though you do not believe Him. Pray to God. He won't let you lack." He tossed aside the club. "I was desperate," he said, "this thunder—" and he waved his hand toward the shattered banana patch.

We talked again of His power and His care for us, and Uncle declared his faith in the Lord.

Later a couple of young fathers came by. They must have been talking to Uncle. "Did God make the rain?" they asked, and then with radiant smiles they added, "He's testing us, isn't He?" I had not suggested that!

A day or two of calm, and again a driving rain in the night. We rolled up our beds and put them in sacks to protect them from the storm blowing through the house. I sat in the darkness, thinking of Uncle, and wondering if God had strengthened his trust sufficiently by now, or if we would hear him blowing or beating out rhythms to drive away demons.

Then through the storm we heard his voice, low, assured, and happy, as though he was learning to love our Lord's wild jungle storms as we do.

—Esther Matteson, in *Translation*

UNBROKEN FELLOWSHIP

J. Wilbur Chapman once came to F. B. Meyer with the question, "What is the matter with me? So many times I seem half empty, and so many times utterly powerless; what is the matter?"

He put his hand on Chapman's shoulder and answered, "Have you ever tried to breathe out three times without breathing in once?" Thinking it might be some new breathing exercise, Chapman answered, "I do not think I have." "Well," said Meyer, "try it." So he breathed out once, and then he had to breathe in again.

"Don't you know," said Dr. Meyer, "that you must always breathe in before you breathe out, and that your breathing out is in proportion to your breathing in."

We must fill the reservoir by prayer and a meditative study of the Word before we can draw out for service.

—The Evangelist

A Good Rule

The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult is wrong for me, and I must as a Christian turn away from it. This simple rule may help you to find a safe road for your feet.

—J. W. Chapman

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Vivid Portrayals of the Twelve Apostles

THE MASTER AND HIS MEN, by J. Stuart Holden.
Marshall, Morgan and Scott, London and Edinburgh
(Van Kampen Press, Wheaton, Ill.) 125 pages, \$2.00

Reviewed by Ruby Ann Jackson



J. Stuart Holden

enough to trust Me?"

Following the portrayals of the twelve disciples is a chapter devoted to an appreciation of Zebedee, father of James and John. He was left to carry on the humdrum work of fishing, selling, and net mending, making no protest when his sons left him to follow Christ, thus pointing to his own unrecorded belief in Christ. He is a type of the honest, steady, quiet, substantial Christian who advances the cause of Christ by his quality in home and business circles. From the story of Zebedee those who sometimes become discouraged because their lives and service are so ordinary may take fresh heart, seeing that "Christ wants us where He has found and keeps us."

The closing chapter is a brief, searching inquiry, addressed to each of us: "Art thou one of this Man's disciples?" If we can stand the test, He says to us, "Arise, let us go hence—together."

This book is highly recommended as helpful, inspiring reading for Christians.

THE UNFOLDING OF THE AGES, by Paul R. Alderman, Jr. Zondervan Publishing House, Grand Rapids. 148 pages, \$2.00.

This is a book on prophecy, admirably adapted to the needs of the average Christian layman, sane, sound, scriptural, detailed, well outlined. The prophecies deal with our Lord, the Church Age, the seventieth week of Daniel, the second advent, the Millennium. Each chapter has a preliminary outline with numerous Scripture references, which outline is followed by an elaboration of its parts. The purpose of the author is to give the Christian layman a factual basis upon which to appraise the days in which we are living, and the days yet ahead. He has succeeded very well. The book is most warmly commended by Schuyler English in his foreword. The present reviewer also testifies to its excellence and thoroughness. K.S.W.

YE ARE MY WITNESSES, by Earle V. Pierce. The Judson Press, Philadelphia. 272 pages, \$3.00.

This volume purports to be an exposition

of what has been revealed through God-inspired men concerning the person and work of our Lord, and especially His relationship to humanity through His earthly body, the Church. The author seeks to exalt the Lord Jesus Christ and be a true witness for Him, but he is in serious error when he speaks of Christ being reincarnated in the Church. There is but one incarnation known in the Scriptures, that was the incorporation of the Son of God with the human race in the historic virgin birth.

While the author has the true spirit and the passion of a witness for Christ, he lacks the clearness of perception as to the meaning of that great word which has come down through the centuries of Church history. If man's conception of the incarnation were dependent upon the revelation of Christ's person and work as expressed through the dim vision and shady character of the professing Church, the world indeed would have an imperfect understanding of the person and work of the Lord. P.B.F.

THE RIGHTEOUSNESS OF GOD, by Gordon Rupp. Philosophical Library, Inc., New York. 375 pages, \$7.50.

This is a reconsideration of the character and work of Martin Luther, the author's Birkbeck Lectures in Ecclesiastical History, delivered in the University of Cambridge, 1947. He exhibits a vast knowledge of the literature written about the life and teachings of the great reformer, weighs the divergent estimates of the various historians concerning Luther, and gives his judgment regarding the questions at issue. The book includes chapters such as "The Luther of Myth and the Luther of History"; "Luther's Lectures on the Epistles to the Romans and the Galatians, The Heidelberg Disputation"; "Luther and Erasmus"; "Luther and Government"; "Luther's Doctrine of the Church"; "Luther, a Man." The volume is written by a very learned scholar, and is chiefly for those who are familiar with other works on Luther and have some knowledge of contemporaneous history. The average reader cannot handle it with any degree of success. K.S.W.

MORE POWER IN SOUL WINNING (or How to Win Souls), by David M. Dawson. Zondervan Publishing House, Grand Rapids. 128 pages (paper), \$1.00.

First published in 1947, this popular volume has been widely used of the Lord among Christians who have a passion for souls. Drawing from years of spiritual experience, the author emphasizes not only some successful mechanics of soul-winning, but several dynamic methods which have been thoroughly tested—and work.

Although there is due emphasis on practical and oft-neglected phases of soul-winning, there nevertheless is appropriate declaration of the fact that powerful and successful evangelism will result only when the program is wholly dependent upon God who enables and who said, "Not by might, nor by power, but by my Spirit."

The almost forgotten function of Christian responsibility is presented as a challenge to parents, pastors, missionaries, young people's workers, and all Christian workers. L.E.M.

SIMPLE SERMONS FOR SAINTS AND SINNERS, by W. Herschel Ford. Zondervan Publishing House, Grand Rapids. 152 pages, \$2.00.

"Simply Out of This World" is the title of one of the many interesting chapters in this latest book of sermons by the author. Or perhaps the reader may more thoroughly appreciate the chapter, "If I Were Satan"; or it may be that he will more greatly enjoy the chapter "Old Soldiers Never Die." In any event, the three-fold purpose of the author will be realized by all readers whether pastors, teachers, evangelists, or other Christian workers.

The clear presentation of the risen and coming Saviour will certainly be a comfort to all those who need the Comforter. To those who are still in their sins, the messages will be used by the Holy Spirit to convict. There is also a definite note sounded to any who have been in question about the place the Lord can best use them in His service. L.E.M.

ORIGINAL SERMON OUTLINES, by S. Franklin Logsdon. Zondervan Publishing House, Grand Rapids. 128 pages, \$1.50.

Pastors and lay speakers should welcome this latest book by the author. In it he presents a brief discussion of homiletics; then moves on to show how the Bible may be outlined to bring out its truths. Simple rules are given and illustrations of his methods are included in the opening chapters of the book. The major part of the book, however, is given over to sermon outlines that put into practice the principles presented in the opening discussion.

The value of the book lies in its illustrations of homiletical principles. The sample of the author's method of outlining and analysis of a portion of Scripture is most helpful. Those who like alliteration in

Moody Monthly

sermon building will find abundance of suggestions and illustrations. The sermon outlines presented, while sometimes lacking a statement of purpose, are presented in a clear and concise manner. The flyleaf of the book states: "These outlines are not 'crutches,' they are merely 'springboards' to help you in your ministry, whether you are a pastor or lay speaker." The book should aid the individual who is interested in presenting the Word of God more effectively. L.E.W.

SHOW ME THY WAY, by Wesley W. Nelson. Christian Literature Crusade, Fort Washington, Pa. 48 pages (paper), 30c.

This helpful booklet follows the line of thought presented in Roy Hession's *The Calvary Road* and will prove equally valuable to the prayerful reader.

Based on the truths emerging from a study of Exodus 33:13 and John 14:6, the writer challenges the Christian with an appropriate message for this critical hour. The author's theme is the need of getting back into the full sunlight of the precious fellowship known only when walking consistently with the Lord Jesus, and will be a genuine joy to every reader who desires to live abundantly for the Lord. L.E.M.

THE HOLY SPIRIT, by John F. Walvoord. Van Kampen Press, Wheaton, Ill. 275 pages, \$3.50.

This presentation of the doctrine of pneumatology is based on the author's lectures at Dallas Theological Seminary. The book forms a satisfactorily complete treatment of the subject from the viewpoint of the divisions covered. It is scriptural rather than philosophical or speculative. Such items as personality, deity, typology, creation, revelation, baptism and filling are included.

The author is now president of Dallas Theological Seminary, and writes in the theological tradition of his predecessor, Lewis Sperry Chafer, whom he frequently quotes. The work is definitely Calvinistic and strongly conservative. J.A.S.

GROUP ACTIVITIES FOR CHURCH WOMEN, by Jane Kirk. Harper & Bros., New York. 245 pages, \$3.00.

There is a wealth of helpful material in this book for the individual woman as well as for church groups.

Practical suggestions are offered concerning the influence women's groups can exert in a community by sponsoring speakers on national and world affairs, giving social help to minority or underprivileged groups, sponsoring a marriage clinic, or starting a career counseling service for young people of the community. The author lists names and addresses of organizations that will send out information on request.

Then there are suggestions as to the service a women's group may render within the church. There are simple yet workable ideas concerning publicity, helping with the junior choir, redecorating rooms.

Suggestions are given for service to the individual woman through more interesting and informative meetings.

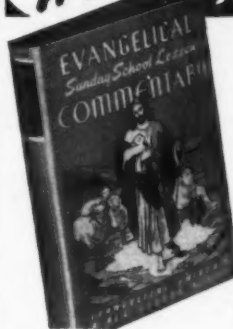
Early in the book the author says, "Women have been chided for spending too much time on trivial things instead of taking a more constructive part in shaping the world in which we live. Let's prove that clean thinking Christian women are alert and ready to help make this a better world!" (page 21).

The book is to be highly recommended for the variety and practicality of the activities suggested. It should be made clear, however, that such activities are not an end in themselves, but only aids to the main business of the church, which is preaching the Lord Jesus Christ. D.M.

THE STORY OF THE MANGER, by William Allen Knight. W. A. Wilde Co., Boston. 53 pages, \$1.00.

The author offers some profound interpretations of this wonderful old story which should bring new appreciation of this all-important event to the reader. The purpose of Bethlehem, as briefly reviewed

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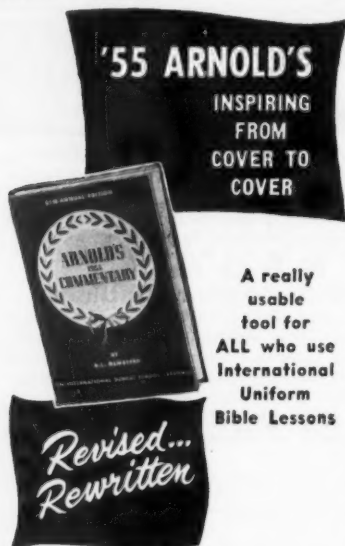
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BOOK BRIEFS

CHRISTMAS PROGRAM HANDBOOK, compiled by Grace Ramquist. Zondervan Publishing House, Grand Rapids. 32 pages (paper), 35c. Contains material suitable for an entire Sunday school and graded to the ability of the children participating. Anyone looking for individual recitations, pantomimes or programs presenting the message of Christmas will find this book a help.

ARNOLD'S PRACTICAL COMMENTARY ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS (1955), by Benjamin L. Olmstead. Light and Life Press, Winona Lake, Ind. 286 pages, \$2.00. This is the 61st annual edition of a well known exposition of the Sunday school lessons. The comments on the printed text are good but quite brief. The major portion of the space is given to general discussions of the lesson, its application to various age groups, and illustrative material. Part of this material is from writers other than the author.

JERUSALEM AND THE TEMPLES IN BIBLE HISTORY AND PROPHECY, by D. A. Thompson. The Biblical Museum, Bognor Regis, Sussex. Obtainable in America from Philadelphia Bible Institute, 1800 Arch St., Philadelphia. 53 pages (paper), \$1.00 (plus postage). This fascinating brochure is a brief but thorough study of Jerusalem and the various temples that have stood there. An outstanding feature is to be found in the illustrations of the ancient city and temple reproduced from models in the Biblical Museum. There are also a number of diagrams and photographs. Beginning with Genesis, the author (a bishop in the Reformed Episcopal Church of Great Britain) relates the history of the city with its geography in such a way as to enlighten even those who are already mature students of the Word. At the same time spiritual applications and implications are not overlooked. Heartily recommended.

PAUL, THE WORLD'S FIRST MISSIONARY, by Albert N. Williams. Association Press, New York. 155 pages, \$2.00. This brief biography is one of a series entitled, *Heroes of God*, written for the teen-ager, in an easy and lucid style. As a story it is quite fascinating. From the standpoint of faithfulness to the Biblical record, however, the work is faulty, as there are at least a dozen misleading statements.

A CHOSEN VESSEL, by Martin Erikson and K. William Hagstrom. Baptist Conference Press, Chicago. 136 pages, \$2.00. A biographical sketch of a memorable character—G. Arvid Hagstrom, Christian, pastor, college president. His memory will long live, especially among Swedish Baptists, for his service as president of Bethel College and Seminary in St. Paul, as well as for other church activities.

FROM NATION TO NATION, by Martha L. Moennich. Zondervan Publishing House, Grand Rapids. 153 pages, \$2.00. An inspiring missionary travelog by a widely traveled missionary. Among the 17 chapters are "French West Africa's Task," "Progressive CongoLand," "Iraq's Historical Antiquity," "Afghanistan's Rugged Charm," "Hawaii's Open Door."

MY CHRISTMAS BOOK, by F. W. Boreham. Zondervan Publishing House, Grand Rapids. 79 pages, \$1.50. The scriptural meaning of Christmas is emphasized as the author brings refreshing new truths from the familiar Christmas story.

WHEN STONES HURT YOUR FEET, by Karl H. A. Rest. Muhlenberg Press, Philadelphia. 104 pages, \$1.50. The author has had wide experience with children and believes that preaching to them is just as important and deserving of attention as preaching to adults. These 26 story sermons have been tried and tested in worship

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meetings for boys and girls. They will be of value to other Christian workers.

GOD'S REMEDY, by Donald Grey Barnhouse. Van Kampen Press, Wheaton. 387 pages, \$4.00. Third volume in a series on Romans. This covers 3:21-4:25, but the book actually contains (to use this brilliant Bible teacher's own words), "expository messages on the whole Bible, taking the Epistle to the Romans as a point of departure."

BEYOND ROMANCE, by Florence Balph. The Christopher Publishing Co., Boston. 134 pages, \$2.50. The writer takes the reader to her station in India and gives him a glimpse into the life of a missionary with all its trials and blessings. The darkness of the land and the bondage of its people are clearly seen. A good book especially for young missionaries preparing to go to the field.

GENIUS OF GENEVA, by L. Penning. Wm. B. Eerdmans Publishing Co., Grand Rapids. 392 pages, \$3.00. A popular account of the life and times of John Calvin. An interesting, informative and inspiring picture of a gifted man who put to use all his talents in furthering the Reformation. This is a challenging book.

LEAPING FLAME—YOUTH WITNESSING FOR CHRIST, by Jack Wyrzten. Fleming H. Revell Co., Westwood, N. J. 56 pages, \$1.00. A vivid record of young people whose hearts were strangely warmed at the fires of God so that they then moved out to the ends of the earth with their testimony for Christ.

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MARY SLESSOR, THE WHITE QUEEN OF CALABAR, by A. R. Evans

DAVID BRAINERD, by Winifred M. Pearce. Zondervan Publishing House, Grand Rapids. Each volume, 94 pages, \$1.00. An excellent series of biographies of great Christians, written especially for children and young people. The series is called "Heroes of the Cross" and most of the titles have to do with outstanding missionaries of the past. The volumes are written by British authors, and a few statements may need explanation to American children, but this is not a serious objection. The accounts are factual, yet interestingly written, and should hold the attention of older readers as well as the young. The entire series is to be highly commended and meets a real need for material of this kind that is attractive, sound, and challenging.

6000 SERMON ILLUSTRATIONS

6000 WINDOWS FOR SERMONS, by Elon Foster. Baker Book House, Grand Rapids. 704 pages and 791 pages. Each, \$5.95. Each of these large volumes contains more than six thousand brief illustrations from noted preachers and writers of the past, listed in alphabetical order of topics. The first volume was previously published as *New Cyclopaedia of Prose Illustrations*.

OBJECT LESSONS USING COMMON THINGS, by J. E. DeGolia. Scripture Press, Chicago. 78 pages (paper), 75c. These 20 lessons use such ordinary objects as an apple, a nail, a kite, a salt shaker, to illustrate such things as prayer, necessity of spiritual growth, obedience. The lessons are clearly and simply written with the object used being appropriate to the truth presented.

TRAIL OF GOLD, by Elise Fraser. Scripture Press, Chicago. 103 pages, \$1.50. This book contains four stories, each having an accurate historical setting in California during the time of the gold rush. The elements of mystery and adventure are effectively combined with the truth that the "greatest treasure is eternal life."

THE CHRISTIAN HOME, by Madelle T. Hawkins. Zondervan Publishing House,

December, 1954



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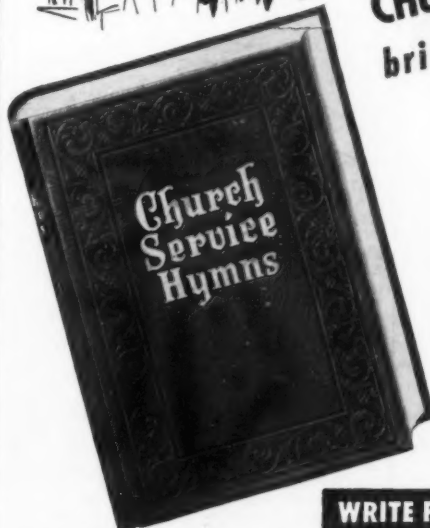
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Can a Christian Be Unblamable in Holiness?

(Continued from page 27)

may abound in love "to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" v. 13).

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students of the Word from another standpoint in regard to the expression, "at the coming of our Lord Jesus Christ with all his saints." Many teach, as does the writer, that the Lord is coming for His Church at any time. We believe in the imminent return of Christ, that I Thessalonians 4 is going to be fulfilled: that the dead in Christ are going to arise, and that living Christians will be translated into the presence of God without dying.

We further believe that after this event there will take place a time of great trouble in the world, predicted by Daniel and Christ Himself, culminating in the great tribulation. We believe that at the end of the great tribulation Christ is coming back from heaven in power and glory, with the saints and with the holy angels, and that He will establish His righteous government on the earth, as predicted many times in the Bible. This will last, according to Revelation 20, for one thousand years, and ultimately will be followed by the eternal state after the judgment of the great white throne.

Just when, then, will Christians be presented unblamable in holiness before God? Many expositors, in considering this expression, "at the coming [lit., in the coming] of our Lord Jesus Christ with all his saints," have distinguished His coming for His saints (the rapture) from His coming with His saints (the second coming to establish the millennial kingdom). This is a bona fide distinction, but if we believe that Christ is coming before the great tribulation, we are going to be presented unblamable in holiness before God long before His second coming to set up His kingdom. If that is true, how can we explain this portion of Scripture? The secret of it is in the word coming.

There are at least three great words in the New Testament used to express the truth about the coming of the Lord: *epiphaneia*, *apokalupsis*, and *parousia*. All three of these words are used of Christ's coming for His Church. They are also used of His coming to set up His kingdom on the earth.

One of them (*epiphaneia*) simply speaks of His appearing, that is, that we are going to see Him. We are told that when Christ comes to set up His kingdom on the earth every eye will see Him.

The word *apokalupsis* is translated revelation. It is the word used for the name of the last book of the New Testament, the Revelation of Jesus Christ in the sense of the revelation of His glory. When Christ came the first time He came in humiliation. His glory was veiled, except on the Mount of Transfiguration and perhaps in the Garden of Gethsemane. When those who came to take Him in the garden asked if He was Jesus and He said "I am," they all fell to the ground before Him, apparently struck

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down by a momentary flash of the glory and authority of Christ. For the most part, however, His glory was veiled even after His resurrection. But when He comes the second time, we will see Him in His glory, and this will be a revelation.

The word that is found here in I Thessalonians 3:13 is the third word, the Greek word *parousia*, which means presence, but is usually translated coming. This word is derived from two words: a preposition (*para*) meaning along, and *ousia*, which is a form of the verb to be; hence the word means, to be alongside of, or to be present. While commonly translated in the Bible by *coming*, the word itself does not strictly mean that. It means presence and is so translated in II Corinthians 10:10 and Philipians 2:12.

What does this word *coming* or *presence* mean here in Thessalonians? When someone is coming, we also speak of his presence. For instance, what is meant when a visiting preacher is welcomed with the words, "We are happy for the coming of Rev. John Doe"? How he came is not important; the point is that he is here, and we are glad for his presence. That is precisely the thought here.

But when are we going to be in the presence of the Father? According to Scripture, Christians are going to meet Christ in the air. We are going to be present with Him at that moment. After we meet Him in the air, He will take us home to glory, to be in the presence of the Father and the holy angels. After that we are coming back to the earth with Christ.

I take it that this word *coming* here does not refer specifically to the coming of Christ with His saints to the earth, but rather the coming to heaven when they will be in the presence of the Father. That is the same thought we considered in 2:19, "in the presence of our Lord Jesus Christ at his coming"; so in 3:13, "before God, even our Father in the presence of our Lord Jesus Christ with all his saints."

There is a coming to the earth, but there is also the coming to heaven, and what an event that is going to be! All the holy angels will be in attendance on that day. When the dead in Christ and living Christians are caught up to be with the Lord and arrive in heaven as the trophies of grace, the marvels of God's resurrection power, they will be presented as a spotless bride, as a holy people, as those who are the workmanship of Christ. At the coming of Christ to heaven with all His saints, we are going to be "unblamable in holiness before God, even our Father."

✦ With this glorious prospect in view, Paul goes on in the next chapter to deal with the great doctrine of sanctification: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have

received of us how ye ought to walk and to please God, so ye would abound more and more." Paul was never content with past spiritual achievement. There was always the appeal to be growing, expanding, having more. He reminds them (v.2) that this is the commandment he had given them by the Lord Jesus.

In dealing with the great subject of sanctification, too often those reading I Thessalonians 4 stop in the middle of verse 3: "For this is the will of God, even your sanctification," and do not go on to study the context. Furthermore, there is a tendency to read into this word *sanctification* the thought of sinless perfection. That is not what Paul meant. He is saying that the Thessalonian believers were already sanctified, they had already been set apart as holy to God.

Just what does it mean to be sancti-

Four Suggestions for Christians at Christmas

Even Christians can get the wrong idea about Christmas. Wally Howard makes four worth-while suggestions which may brighten this Christmas season for you in "Deeper Than Christmas" in this month's YOUTH SUPPLEMENT. See page 95.

fied? Suppose you were living in the time of Christ and you wanted to make a gift to the temple. You brought your gift of gold coins and laid it on the altar. What happened to those gold coins? The moment they were given to God they became sanctified. They were set apart for holy use. The sanctification did not change the character of the coins, but it did change their use and the purpose for which they were directed. So Christians have been set apart as holy to God, even though they are not entirely holy in character.

Even a casual study will show that holiness in the Bible does not necessarily mean sinless perfection. Consider the expression found in II Peter, that holy men of God spoke as they were moved by the Holy Spirit. Of whom is this speaking? Peter was referring to the Old Testament writers of Scripture and to prophets who spoke the Word of God. Were those men holy? Yes, Scripture says so. Were those men perfect? Certainly not. Was Moses perfect? Was David perfect? Yet Moses wrote the law and David wrote some of the most beautiful psalms. They were not perfect, but they nevertheless were holy.

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inspired of God. But they were still imperfect and had to strive just as we do for holy living.

The idol worship from which these Thessalonians had been saved often included the most abominable and immoral rites. As Paul deals with these young Christians he says: "This is the will of God, even your sanctification, that ye should abstain from fornication." These Gentile Christians had come out of a background where immorality and religion were all mixed up. Holiness was an entirely new idea. There is no holiness in heathen religions. For the first time they were faced with the fact that worshiping God involved a holy life. Paul had to deal with them as he did with the Corinthians and others, reminding them that as Christians their bodies were set apart as holy to God.

Paul appeals to the Thessalonian believers to live lives of holiness, lives set apart to the holy things of God. He exhorts them not to give themselves to the lust of desire as the Gentiles do. In verse 6 he writes: "That no man go beyond and defraud his brother in any matter." He has in mind here a man running off with another's wife. He forbids this, because God "is the avenger of all such." Then he adds: "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."

Once again we are reminded that our bodies are the temple of the Holy Spirit, and therefore we are set apart as holy to God. How we need to enter into this! Do we realize that our lives have been bought by the precious blood of Christ? That is true whether we recognize it or not.

In verses 9 and 10 Paul introduces the contrast to lust, which is Christian love. What a difference! He tells them: "But as touching brotherly love [which ought to characterize the Christian] ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more."

Love is a growing experience. We should increase more and more in our love. Do we love the Lord Jesus Christ more today than we did a year ago, or two years ago, or three years ago? We ought to. If we have been going on with the Lord we know more about Him, and the more we know about Him, the more we are going to love Him. If we do not love the Lord Jesus, it is because we are not very well acquainted with Him. He is altogether lovely.

✦ PAUL goes on to offer a very practical admonition in verses 11 and 12: "That ye study to be quiet, and to do your own business, and to work with your own

hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." These are words of sound wisdom. Sometimes Christians get so concerned with the coming of the Lord that they forget that there is a task to do right now. Paul was a very practical man. He believed in the glory to come, but he also believed that we should lead a practical life now. One of the things he commanded was to study to be quiet.

God likes to honor the person who is quiet, particularly about his own exploits. We are exhorted also to mind our own business. No one gets into trouble minding his *own* business, but if he starts minding someone else's business, that usually causes a lot of trouble. They were exhorted to mind their own business, and to work with their own hands.

Honest toil is a good thing, and God's people need to work to earn an honest living. Haggai and Zechariah, the great prophets who exhorted Israel to build the temple, it is recorded, worked with their own hands. When Paul ran out of funds as he ministered the gospel, he did not wring his hands and say, "Now God has not been faithful to me." Oh, no! He made tents. He worked with his own hands. That is perfectly honorable.

Today the standard too often is to do as little as one can for as much as one can. The Bible standard is just the opposite. The purpose of it is "that ye may walk honestly." In other words, "we should pay our debts. Christians are not always too careful in their business relationships.

Sanctification, this call to holiness, extends to every aspect of our life. May God challenge us. We have been sanctified by the blood of Christ, by the power and presence of the Holy Spirit, by the purposes of God in our life in time and eternity. May we give ourselves to these things as the Holy Spirit Himself speaks to our hearts.

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A something-to-do story



The Christmas Mystery Message

By Violet Trato Pearson

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IT'S getting colder outdoors," explained Donny as Grandmother opened the kitchen door. "I don't think I could stay out another minute."

"Yes, I think it's time all the children came in," said Grandmother Norton, stooping to brush the snow from her roly-poly grandson and help him from his snowsuit.

The door burst open and the other four cousins vied for positions on the big oval rag rug Grandmother always put at the kitchen door for snowy feet when her grandchildren came to spend the Christmas holidays. Rod and David slid off their galoshes in a hurry and moved on, struggling with scarves and jackets. It didn't take Alice long to slip out of her boots.

"Here, Vivian, help me line the boots all up here on the rug," Alice suggested to her younger cousin. Soon wraps were all hung up and the five cousins trooped into the living room where Grandfather and their mothers and fathers and uncles and aunts were talking and laughing, happy to all be back together again for Christmas at the old farm home.

Vivian sidled up to the big chair where her Uncle Jim sat, and slipped an arm around his neck.

"Oh-h-h-h, your hands are cold, chicken," exclaimed Uncle Jim. "Where have you been—to the North Pole, or just over to Tibet?"

Vivian giggled and snuggled closer. Donny climbed up into Uncle Jim's lap and settled himself contentedly.

"How was the sledding, boys?" Uncle Jim looked over Donny's butch-cut at his two tall nephews.

"Just right!" exclaimed David enthusiastically.

"Good sledding, all right," admitted Rod, "but it's getting plenty cold now."

"Yes, I guess!" Dave laughed; "especially when you got your face washed!"

Alice, oldest of the five cousins, sat on the footstool at her uncle's feet. Uncle Jim, who had been a missionary to China and could tell the best stories, was always the center of attraction to the younger fry when the Norton clan gathered together. Alice waited while the boys told about the afternoon's fun out on the hill behind Grandfather's barn. At last, she had a turn to talk.

"Uncle Jim, don't you think this is a good time for your story?" she suggested.

"A story?" Uncle Jim acted surprised.

"Was I going to tell a story?"

"Yes, you promised," Vivian squeezed her uncle's neck a bit tighter.

"A mystery story," begged Donny, wiggling excitedly on Uncle Jim's knees.

"Got any good adventure stories?" asked David, probably hoping for one of Uncle Jim's exciting experiences while traveling in China.

"How about a Christmas story?" Uncle Jim's eyes twinkled. "A Christmas mystery message?"

The five cousins each showed in his or her own way that a Christmas mystery message would be just right. Dave and Rod sat down on the floor, and hugging their knees looked up expectantly, ready for the story to begin.

♦ But Uncle Jim didn't begin a story. Instead, he drew a piece of paper from his pocket. "I knew I better be prepared for you cousins today," he said. "So I fixed up a little Christmas mystery message which you are going to have to work out for yourselves to find the message."

That suited the cousins just fine. They always enjoyed Uncle Jim's "something-to-do's."

"You know what you'll need . . ." began Uncle Jim.

"Our Bibles!"

"Pencil and paper!"

"Yes," answered Uncle Jim. "Some good-sized sheets of paper. Alice, ask Aunt Jane if she can find us some typewriting paper over there in the desk, will you?"

Settled with Bibles, pencils and paper, the cousins watched Uncle Jim as he held up before them a pen and ink sketch of an odd pattern of little squares. "You will each have to trace these squares before we can begin," he said. "See, just put your paper over the sketch and draw the squares. Don't let the paper slip, and be sure to put the numbers in the right squares where they belong," he warned.

Alice traced the drawing first, and then made another for her brother Donny from hers, while nine-year-old Vivian and the two twelve-year-old boys followed her. Those who were not drawing were hunting Bible verses which Uncle Jim called out. The cousins never tired of Bible verse hunts with Uncle Jim.

(Why don't you get your Bible, a sharp pencil and a piece of typewriting paper and trace the drawing below? Then you will be ready to find the Christmas mystery message with the cousins.)

"Now you see on the drawing the little numbers in some squares?" Uncle Jim held his sketch up for everyone to see. "When you have found number one on your drawing, put your finger on it and



look up at me." Soon four pairs of eyes were looking right at Uncle Jim, and Vivian, who was sitting on the arm of his big armchair, twisted around so she could look straight into his eyes, which made them crinkle in a smile.

"Now turn in your Bibles to Isaiah 9:6, and follow along as I read. When I stop reading, you put the next word in the square marked '1' and the two squares following. I will give you time; then I will start to read right along and when I stop, you put the next word in the square marked '2' and those following it, and so on. Is that clear? Any questions?"

Even Donny seemed to understand. (What Uncle Jim read is given below. Can you fill in all the squares with words from these Bible verses? The numbers given wherever Uncle Jim stopped reading will show you where to put the next word of the verse on the drawing.)

♦ "Now watch Isaiah 9:6," instructed Uncle Jim. "We'll be reading the seventh verse, too." Then he began to read: "For unto us a child is born, unto us a (1) is given: and the government shall be (2) his shoulder: and his name shall be called (3) (4) The (5) (6) The (7) (8) The (9) of (10) Of the increase of (11) government and peace there (12) (13) no end, upon the (14) of (15) and upon his kingdom."

Uncle Jim paused at each missing word

and watched as the cousins found the right squares for it. He leaned over and helped Donny once in a while, and kept an eye on Vivian's work. The three other cousins were having no trouble.

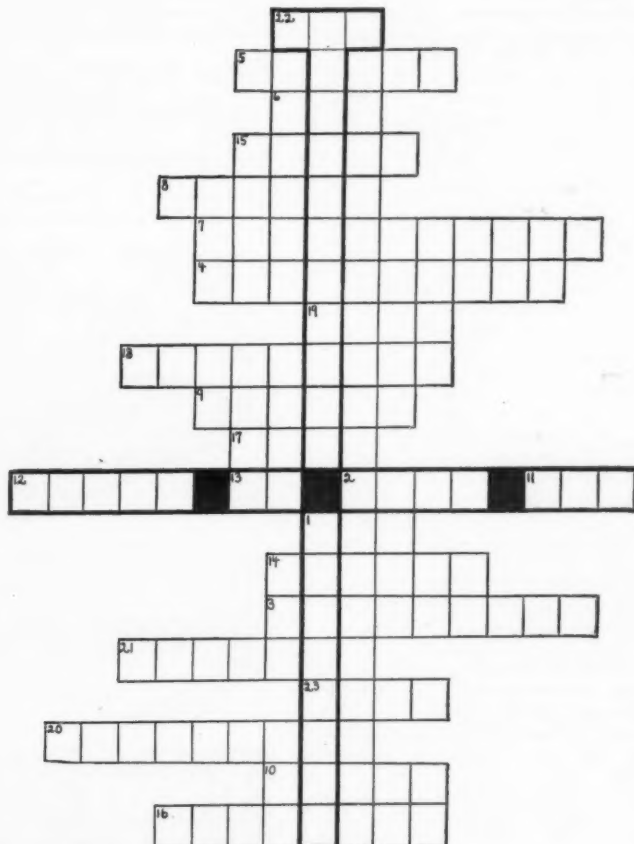
Then he continued: "Now, turn over to Luke 2. I'll be reading from verses 4, 5, 8, 10, and 11. Put a little dot beside each verse, so you can follow me and watch as I skip some words."

Uncle Jim read: "'And Joseph also went up from Gallilee, out of the city of (16) into Judaea, unto the (17) of David, which is called (18) Skip over some words now—to be taxed with (19) Now down to verse 8, 'And there were in the same country (20) abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord ...' Watch it now, skip a bit ... said unto them, Fear not ... For unto you is born this day in the city of David a (21) which is Christ (22) (23)'"

♦ WHEN Uncle Jim had finished reading the beautiful Christmas story, he slipped an arm around Vivian, who was still sitting on the arm of his chair, and said, "Cousins, you each know the Lord Jesus as your own Saviour, don't you?" He paused while each one answered.

"Yes, sir," said David and Rod together. "I do," answered Vivian, and Alice solemnly nodded her head.

Donny looked up into Uncle Jim's face and said, "I love Jesus. He lives in my heart right here," putting his hand where he thought his heart should be.



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Uncle Jim continued, "Jesus, God's Son, came to earth as a Babe and lived and grew just like you are doing, in order to become our Saviour by dying for our sins on the cross, though He Himself was not a sinner. We all know that, don't we? But it is good to think about it over and over again. But when Jesus comes back to earth again as King, the Scripture we read says that He will sit on David's throne and—"

Suddenly Uncle Jim stopped. He pointed to his sketch. "See the squares which are outlined in heavier ink? They make a sort of cross, don't they? The words in those squares make your Christmas mystery message. Now you read them to finish my sentence: When Jesus comes back to earth to sit on David's throne—"

The cousins all read in chorus: "....."

(Can you fill in the letters from your drawing and read the message with them?) **END**

LIFE FROM THE FATHER'S HEART

Close, continuous communion with God is the secret of healthy, spiritual life in the believer. The unbeliever cannot have this, for he has not yet been born into the family of God. But all who by believing on Christ pass through the new birth receive new, divine life and are adopted as sons of God.

A dramatic illustration of the flow of life from the Father's heart to the believer's heart has recently been provided by a remarkable operation performed by doctors at the University of Minnesota (Time). It is called "controlled cross transfusion," and it is a method by which blood is supplied from a healthy, living heart to a diseased heart so that surgeons can operate on the ailing one. It has been used three times, on two boys, thirteen months and three years old, and one girl, five years old, and in each case it was the child's own father who supplied the blood needed for the delicate operation. Dr. Clarence Walton Lillehei was the surgeon.

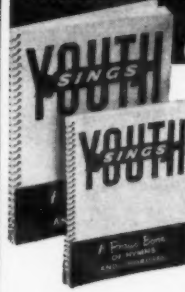
In the first operation he took seventeen and a half minutes to close an opening in the baby's heart, and all this time fresh blood was flowing into it, through delicate instruments, from one of the father's main arteries. The baby died after a few days from pneumonia; but the next two operations were successful, and in none of the cases did the father suffer any ill effects.

There are several striking parallels between this new operation on the human heart and the Christian life. It is the pure, holy blood of Christ shed on Calvary that cleanses the sinner's heart and makes him a new creature (I John 1:7; II Cor. 5:17).

As the tubes and pump used in the operation had to be sterile and open, so the spiritual channel between us and God must be kept free from unconfessed sin, so that our communion may be unbroken.

There is something touching in the fact that, in each case, it was the child's own father who could supply just the

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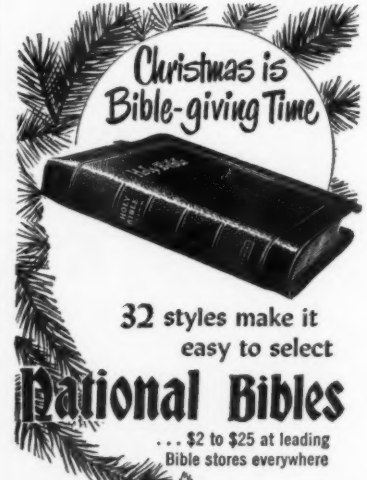
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kind of blood that was needed to restore the diseased heart. Nothing but the blood of Christ can cleanse the sinner's heart, and nothing can satisfy it but divine life from above, which is imparted by the heavenly Father through the indwelling Spirit.

As the children had to be kept absolutely quiet, so that the surgeon could work on their hearts, so we, too, must be completely submissive under the hand of God if He is to do His work. Let us keep the channels clean and open, by confessing any sin at once, by full surrender to the Holy Spirit, and by moment-by-moment trust in His indwelling power. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3:14-16).

—Sunday School Times

Tracts and How to Use Them

"OCCUPY till I come" is the command which the Lord gave His Church for this age. Every Christian must face the fact that he has an inescapable responsibility to let others know about God's offer of eternal life in Christ Jesus.

Gospel tracts are a highly effective means whereby all Christians may reach the lost, but our experience indicates that certain principles must be kept in mind if the best results are to be obtained.

Herewith are ten rules for tract users:

1. Never distribute tracts without praying

You cannot win a soul to Christ, nor can any tract. Only the Holy Spirit can do this work. So be sure to pray while you work. Ask the Lord to direct you to the person to whom He would have you hand a tract. Ask Him to help you select the right tract for the person. Ask Him to bless the tract and the reader.

2. Give tracts which are appropriate

A tract should fit the need of the person to whom it is handed. Don't give a tract on mixed marriages to an elderly drug addict, for example.

3. Talk with your subject if possible

This will help you to learn his needs and stimulate his interest. Try to steer the conversation around so that you can offer him your tract. If you can get him to ask for it, so much the better. At least get him to agree to read it before you give it to him.

4. Always offer tracts with a smile

A salesman out to close a deal uses his most friendly manner—the tract distributor should do likewise. A frowning face or an argumentative approach will lose a reading for your tract. It is amazing how seldom a tract will be rejected if it is offered with a genuinely friendly smile.

5. Don't force tracts upon people

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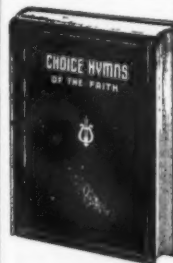
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7. Keep your tracts in good condition

Make sure your leaflets are clean and fresh when you hand them out. A day or two in your pocket will make them dog-eared and bedraggled.

8. Use only positive, constructive tracts

Avoid tracts which make vicious attacks on any religion or group. Our job is not to attack, but to present the positive truth of the gospel.

9. Think up new ways to use tracts

Use tracts in business and personal letters, in paying bills, with greeting cards, and in books you loan to friends. Mail them in envelopes, even to people you don't know. Put them judiciously where they are likely to be picked up and read. Be original and try to invent new ways of distributing them.

10. Begin now to use a tract a day

Stop waiting for the time when you will be able to distribute hundreds of tracts a week—it may never come. Begin using at least one tract every day—and you will be amazed at how the Lord will bless your work and at the satisfaction it will afford you.

The above article is available in tract form from the American Tract Society, 21 West 46th St., New York 36, N.Y. It is used by permission.



When "Fishing" Helps

"When the line tightened he relaxed." With these words *Time* magazine described President Eisenhower's fishing trip during his recent vacation in Colorado. Nerves that were tight and tense due to the turmoil of the nations and the affairs of state were soon relaxed as lively Colorado mountain trout tugged at the President's thin nylon line.

We may not all be able to fish, but we all seem to need something to loosen our tight nerves. So often even we who are the Lord's lose our temper, we shout at our children, we get jumpy, our work becomes drudgery—why? We need to go fishing—fishing with the Lord. We need to spend more time with Him, the line needs to be tightened so that we can feel His pull at our heart. We need to let go of our problems and perplexities and let Him take control, and as we tighten the cord of prayer we, too, will relax.—H. L., *Moody Alumni News*.

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How's Your Bible I.Q.?

By Ollie James Robertson

If you know these Bible terms, underline the correct definition.

1. Tithe: a kind of sickle, God's tenth, part of a tabernacle
2. Alms: military drill, threshing implement, gifts to the poor
3. Pentecost: writing material, a feast day, the underworld
4. Mammon: the devil, money, food
5. Nebo: a mountain, a plant, a servant
6. Sanhedrin: a disease, a group of law-makers, a title
7. Hades: a prophet, a world of the dead, writing material
8. Myrrh: an ointment, a girl's name, a lake
9. Baal: part of a bucket, to draw water, a heathen god
10. Deluge: luxurious, a great flood, a clown

Now check your answers against the list on page 92. Did you miss any? Add these to your store of Bible knowledge.

Sharp, but Good Advice

I turned to a big businessman whom I knew well and asked the privilege of using him as an illustration. He was a very prosperous man, on the board of directors of big corporations. He was also a devoted Christian, loyal to his church, giving time and strength to the teaching of a large Bible class for men.

I said to him: "Mr. D., you are a teacher of a big Bible class for men. Does it require any extra courage and superior consecration for you to teach that class?"

"Oh, no!" he answered; "I delight to do it."

"If I asked you," I continued, "to go down to the Salvation Army citadel some night and present the gospel to the crowd that gathers there, would that challenge test your courage in a special way?"

"Not at all," he replied, "I would be glad to do it."

"Certainly," I continued, "but what about the man who sits by your side on the board of directors of your corporation, who you know is not a Christian? What about him?"

Quickly he answered, "That is another story."

Then I said to him, simply as an illustration to all the rest of the businessmen present, "Mr. D., take somebody your size."

—The Epworth Herald
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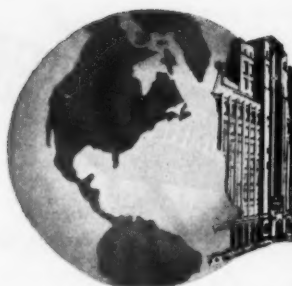
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Institute *and* Alumni

HERBERT LOCKYER, JR., EDITOR

MBI Alumni at Work in Bethlehem

YEARs ago the wise men went to Bethlehem to see the infant Jesus. Since that first Christmas morning many centuries have passed and the tides of war have swept over that little village time and time again. Today the fields of Boaz and Ruth, which border Bethlehem on the south, are pitted with concrete gun emplacements, and armored cars rumble through the country lanes. The last tide swept away all the Jews and brought in thousands of TB-ridden, poverty-stricken Arabs. The village now has a population of 25,000, half of them inhabitants, the other half refugees.

However, wise men and women still go to Bethlehem—they are wise because they are soul winners. Today the only evangelical work being done in Bethlehem is supervised by former students of Moody Bible Institute. The first Christian chapel, known as the Berachah Church, was organized in 1950 and only last year was their little building completed. They now have about seventy in Sunday school and a church attendance of around eighty. Like most graduates, the pastor, LaVerne Donaldson, and his wife, Louise, look back to their years at Moody with particular thankfulness. "I entered at the age of seventeen," Pastor Donaldson recalls, "without assurance of salvation and with practically no sound instruction in the Word. The foundation I received at M.B.I. has stood until today. We have not wavered from the fundamentals which were introduced to us in that institution."

A little to the south of Bethlehem we find Mrs. Thomas A. Lambie (nee Irma Schneck '27), who, with her late hus-



Mrs. T. A. Lambie '27. At right, Berachah Sanatorium near the little town of Bethlehem.



band, Dr. Lambie, built the forty-bed Berachah Sanatorium and large nurses' home under the auspices of the Independent Board for Presbyterian Foreign Missions. Mrs. Lambie carries on the work. Recent word from her reveals that her clinic ministers to 160 patients a day. Next door to her home are 1,077 refugee families, making a total of over 6,000 refugee Arabs to whom she and her workers give medical and spiritual help.

It is a great comfort to know that in the midst of the many false religions of Bethlehem which have desecrated the traditional site of the birth of our Lord, there are those who in simple faith are declaring the message of the Saviour.

Alumni Gifts



Dr. Kuhnle, left, presents Alumni Association check for \$5,500 for Brazilian concordance.

Two gifts were given by the Alumni Association in recent weeks to departments of the Institute for furthering gospel work on mission fields in singular ways.

Dr. William E. Kuhnle, president of the Alumni Association, presented Peter Gunther of the Colportage Department a check for \$5,500 toward the publishing in Brazil of a Portuguese Bible concordance. This amount is to be matched by a Christian publisher in Brazil.

Realizing the value of this vital help to the thousands of pastors and Chris-

Salt Box Story

The heart-warming story of a dear woman who has been giving regularly through "Monthly for Moody" came to the attention of Dean of Women Angelyn Dantuma when she received a Morton's salt box containing the savings of this friend of the Institute. With it was a letter explaining that for some time she had wanted to help some needy girl through school. And as she wrote, "Now, Miss Dantuma, I am very happy to help this girl, and it doesn't matter to me what race or religious group [denomination] she is, for I know I am saved and I do love all the people of God and I have a special love in my heart for the whole Moody family." She also asked for prayer that the Lord would keep her well and strong.

A grateful student will be blessed through this love gift.

The LaVerne Donaldsons '35



tian workers in his country, as well as to some 1,000,000 Portuguese-speaking Christians, in their study of the Word of God, this publisher writes, "Our pastors and teachers badly need an adequate concordance for their study and work, and we have in our files hundreds of letters begging us to get it into print."

A gift of \$650 went to the Institute to make the \$1,000 needed to produce one of the Moody gospel-science films in the French language to be used with the French-speaking peoples of Africa. Eventually, it is hoped that duplicates will be available for missionary use throughout Belgian Congo and other parts of the Dark Continent where the French language is used. A sum of \$350 was given for this project during Moody conference week at Winona Lake last summer.

Miss Worman Gets Gift



Theresa Worman of the KYB Club was presented with a piano accordion by Harold Stephens, Department of Stewardship director, when he returned recently from a field trip. A Wisconsin friend of the Institute had asked him to be the bearer.

"My, how we love the Institute and its work," said the woman when she learned who Mr. Stephens was. She went on to tell how she had been saved some years before through WMBI, as well as her nineteen-year-old daughter. The daughter died several years later and the mother said, "I don't think I could have borne the sorrow if it had not been for the Moody Institute station."

Just as Mr. Stephens was leaving she said, "Wait, I have something I want you to take to the Institute." She went upstairs and brought down a beautiful and expensive piano accordion that had belonged to her daughter. "I have been waiting for just the right person to give this to. I want you to take this to Chicago and give it to Aunt Theresa so she can use it with her youngsters on KYB Club."

Home Call for Mrs. Doane

Mrs. George W. Doane, South Orange, N.J., a warm friend of Moody Bible Institute, went to be with her Lord October 17 after an extended illness.

Mrs. Doane (nee Marguerite T. Doane) was known and loved around the world for her interest and support of missionary and medical work. Entering nurses

December, 1954

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training school as a young woman with medical missionary work on the foreign field in view, her disappointment in being denied realization of this ambition because of ill health led her to make it possible throughout the years for many young people to serve in her place on mission fields.

With her sister, the late Miss Ida Frances Doane, the Houses of Fellowship were established in Ventnor, N.J. These are havens of rest where missionaries on furlough are refreshed spiritually and physically at no cost to them. At the twenty-fifth anniversary of the Houses of Fellowship a few years ago, it was reported that 6,200 guests had enjoyed this hospitality.

For many years Mrs. Doane and her family have meant much to the work of the Institute. Recently, in memory of her father, funds administered by Mrs. Doane have made possible the William Howard Doane Memorial Music Building at the Institute, now nearing completion. Dr. Doane, who died in 1915, was an inventor of woodworking machinery and a successful businessman. He was also a composer and an accomplished musician, playing a number of instruments. He is remembered for his many well-loved hymns, such as "More Love to Thee," "I am Thine, O Lord," "Jesus, Keep Me Near the Cross," and "Rescue the Perishing," and for the publishing of numerous gospel songbooks.

Before Mrs. Doane's death, a gift from the Marguerite T. Doane foundation has made possible the installation of a new pipe organ, a sixty rank, four manual instrument, in the Torrey-Gray Auditorium.

Dr. William Culbertson attended the funeral of Mrs. Doane on October 21.

SURRENDER NOW!

Dr. Andrew Bonar told me how, in the Highlands of Scotland, sheep would often wander off into the rocks and get into places that they could not get out of. The grass on these mountains is very sweet and the sheep like it. They will jump down ten or twelve feet, and then they can not jump back again, and the shepherd hears them bleating in distress.

They may be there for days, until they have eaten all the grass. The shepherd will wait until the sheep is so faint it cannot stand, and then he will put a rope around it, and he will go over and pull that sheep up out of the jaws of death.

"Why don't they go down when the sheep first get there?" I asked.

"Ah," he said, "the sheep are so very foolish they would dash right over the precipice and be killed if he did!"

And that is the way with men; they will not go to God until they have no friends and have lost everything.

If you are a wanderer, I tell you that the Good Shepherd will bring you back the moment you have given up trying to save yourself and are willing to let Him save you His own way.

—Dwight L. Moody

Answer to Christmas Puzzle Poem, page 46, GIFT.

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Guidance

A certain harbor in the British Isles is hard of access. It is necessary for the captain of a vessel, wishing to enter port, to get three of the harbor lights in a line before him, and with this done he can safely come in.

Likewise, when the Bible, our conscience, and the circumstances in which we are placed are all in accord, we may be sure that we are in the will of God, and may go forward confidently.

—F. B. Meyer

SERMONBUILDERS

How Will Hebrew Christians Spend Christmas?



Rev. Jacob Peltz

At this Christmas season we are particularly concerned with the needs of Hebrew Christians in distress in Europe, Palestine, and other places where our ministry extends. From a mass of letters from Europe and Palestine, we quote these brief excerpts to elicit prayerful interest in our needy work.

- (1) "For us Hebrew Christians life is doubly hard in the Holy Land. We are so thankful for all you are doing to help us in our struggle to be true to Christ."
- (2) "Your food parcels supplemented our inadequate diet. Alas! we are now gnawing at the end of them. Hungry mouths around me compel me to send you this S.O.S. call!"
- (3) "I tremble when I think of this winter. Inadequate nourishment renders cold even more intolerable. Only our faith in God gives us strength to endure. Your food parcels are of great encouragement to us."
- (4) "We are caring for 45 undernourished children just now. We are so grateful for your loving support of them. Some are refugee children from Berlin."
- (5) "Your food parcels gave us immense joy and filled us with gratitude. May God reward all those compassionate hearts who relieve our need and misery."

So many Hebrew Christians are persecuted, tormented, even abandoned by kith and kin because of their confession of Christ. We must shepherd and sustain these courageous Jewish Christians who lose all for the sake of Christ. Please remember them at the Christmas season. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

Rev. Jacob Peltz, Ph.B., B.D., Secretary
Dept. MM

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How Much for a Soul?

By Edward J. Hales

HE WAS only eight years old, too young to die. But that is just what would happen—unless help of the right kind arrived in time.

For nine days the boy had been bleeding to death. Dreaded hemophilia was the cause. Constant blood transfusions were no help. The only way his life could be saved was by the use of a special anti-hemophilic plasma. But there was none to be had, none in all the land of Austria, none for hundreds of miles. So the word went out, "A boy is dying, we need this plasma."

The word was received in this country. Deep in the heart to our land a package was prepared. Then the 4,500 mile journey began, by fast plane to Germany. The last eighty miles into the hills were seemingly blocked by blizzards and snow drifts. First, a helicopter tried to get in, and bad weather forced it back. Finally, in desperation, the precious, life-giving plasma was placed in a Jeep station wagon and into the storm it went. The battle was won, the medicine arrived and within twenty minutes it was administered to the dying boy. The bleeding stopped completely and a life was saved.

How we thrilled to the news, and well we might; for if a life can be saved, what matter the time, the expense, the effort?

Yet there is a question which comes to my mind insistently. "Are we as greatly concerned about the needs of the souls as we are of the body?"

The compelling need of this day is for Christian men and women who will extend themselves for the cause of gospel outreach. Too long has the missionary call been conceived of as a valid claim upon the young only. We need those who will give that which sends others. To thrust out the laborer, to support him and sincerely intercede on his behalf is the privilege of every believer. For "how then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14, 15).

The call now, as in Paul's day, is to "come over into every corner of the world and help us." There is a dread disease which threatens the soul of every man, woman and child outside of Christ. The canker of evil desire and the tragic sordidness of sin have doomed all without Him. We need the means to spread the soul-satisfying serum of the gospel from the heart of this land to every stricken sinner.

For a life, time, expense and effort mean nothing. What do we give for a soul?

★

Answers to "How's Your Bible I.Q." found on page 87.

1. God's tenth. 2. Gifts to the poor.
3. A feast day. 4. Money. 5. A mountain.
6. A group of lawmakers. 7. World of the dead. 8. An ointment. 9. A heathen god.
10. A great flood.

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Supplement

JOY TO THE MODIFIED

1. Joy to the world! the Lord is
 2. Joy to the earth! the Sav-our
 3. He rules the world with truth and

me: Let
 angels: Let
 all: An

ceive her King. Let
 songs em-ploy, While
 na-tions praise The

pre-pare h.
 rocks, hills and
 His right-er

Let's Face It!

By Jim Montgomery



I have been a Christian only a short time and I do not come from a Christian home. Unfortunately, I work and live out of town during the week and am home only on week ends. But it seems that this whole time is spent in arguing with my parents about religion. My folks attend church only occasionally and they think it unnecessary that I go so often. In order to go to church on Sunday nights I must first drive my mother to a card party and pick her up afterward. I love my folks and want to see them come to the Lord, but apparently I am getting nowhere with them. Do you have any helpful suggestions?

You have hit on probably the surest answer to your problem when you say that you love your parents. Love can do what no amount of pleading and arguing can do. But apparently you have missed the point on how to show this love. Sure, the greatest way you can express your love is to do the things that will bring your folks to Christ. But it is extremely doubtful that your arguing with them will ever accomplish this purpose.

Since your parents are not Christians, they do not recognize your pleading with them as showing love. But they can understand love shown to them as real people. Why not cheerfully take them to the card party if that is what they like? You could explain to them kindly that you do not care to play. But don't expect them to live up to your standards of Christian living before they come to know Christ. Our way of living is the expression of the Person who dwells in us. We cannot expect Christ to express Himself in those who have not opened their hearts to His residency.

For the same reason we cannot expect your parents to be interested in going to church. The Bible says that the natural heart is enmity against God. Everything it desires is contrary to the mind and will of God. In fact, your parents will be interested in going anywhere except where they will come face to face with the One against whom they have hardened their hearts.

Since this is true, they will not understand why you want to attend church. They may even consider you a religious fanatic. But at the same time, don't be afraid to talk to them about your church activities. Let them know about the good times you are having and the wonderful things you are experiencing. But don't make it sound as if you were trying to drag them to church each time you make reference to it. If you think it wise, invite some of your Christian friends to your home. Your parents will see some real live "fanatics" in action. Chances are they will change their minds on the fanatic angle.

Your love for your parents must overlook the unlovely things in their lives.

After all, sin is the root of unloveliness and this can be changed only after they come to Christ. So love them in spite of the unpleasant things in their lives.

And show this love for them by an interest in the things which interest them and not just in their souls. Be interested in their daily routine; in your father's business, in your mother's friends and clubs. You can show your love, too, by following the Bible injunction to obey your parents. Except, perhaps, in the rare cases where your parents' demands may go directly against what God would have you do, you should show real honor to them.

Of almost equal importance with loving them is your life before them. They will be quick to pick up any inconsistency or faulty attitude or action on your part and point it out to you. Especially is it important to take your share of the work around the house. Be sure to show the many other fruits of being a Christian—unselfishness, courtesy, kindness, honesty, cheerfulness. Be a pleasant person that your parents will look forward to seeing each week end.

Of course, these things in themselves will not win your folks to Christ. Along with love and a consistent life you will want to spend much time in prayer. Pray that they will notice the difference in your life. Pray that they will see things there that they will want for themselves. And pray hard that they will eventually ask why you are so pleasingly different from other people.

Sooner or later this opportunity will come. Then tell your parents what Christ has done in your life. You can carefully and simply show them God's plan of salvation. By all means, don't argue. Many can win arguments, but arguments rarely win souls.

Never give up loving, living, praying and seeking the opportunity to reach them. Someday, and I hope soon, they will come to Christ.

Jim Montgomery will be glad to discuss your problem or question if you will send it to "Let's Face It" YOUTH SUPPLEMENT, 820 N. LaSalle Street, Chicago 10, Ill. Your initials will be withheld if you wish.

TEEN TIP-OFF

from your YS Editor

Did you ever give a friend a gift and then stand by while he thanked you, admired the attractive wrappings, said all sorts of nice things about your thoughtfulness, and yet just held the gift in his hand and looked at it? Didn't you want to say, "Well, go ahead—unwrap it"? Perhaps you did. Then, as he tried carefully to untie the ribbon and remarked that it was a shame to spoil such pretty wrappings, you wished he'd go ahead and tear it open.

Isn't that exactly what we are doing with the Christmas Gift? I'm not talking about Christmas "gifts"—I mean the real Gift of Christmas, Jesus Christ. Haven't we become so occupied with the wrappings that we have failed to look at the Gift? And it seems it is not only the commercial wrappings of gift exchange, decorations and parties that attract us, but the religious wrappings of the manger scene, caroling, programming, treats, cantatas, baskets to the poor, etc.

To be sure, we are reminded yearly to put Christ into Christmas . . . to celebrate His birth instead of a myth, but even in our effort to do that, we may still be concerned with the wrappings rather than with the Gift.

Let's take a good long look right now at the Gift before it gets smothered in wrappings this year.

In simple words John 1:14 tells us that "the Word was made flesh, and dwelt among us." Why? Why was the same Person who was in the beginning, who was God, and who made all things . . . why was He made flesh? Most of us know that the incarnation was for the salvation of man—you and me. In order to take upon Himself the condemnation which belonged to us, He had to become flesh. He could not do it any other way.

A Moravian missionary went to preach the gospel to the slaves in the West Indies. As a free man, he failed completely to reach them, so he became a slave and went with them to their drudgery in the fields and experienced their hardships and sufferings—then they listened to him.

This illustrates Christ's condescension to save the sinner. He became flesh, was born into our world, lived and suffered, and finally paid the supreme price of death on the cross—taking the condemnation of sin upon Himself that we might know eternal life.

There is the main reason for His coming, but He also accomplished other things while on this earth. Through His life, His thoughts and His character, He revealed to us how God wants us to live. Because of His experiences on this earth, we know He can understand our problems. When we are tempted to do wrong, we remember that so was He tempted. When we suffer, we know that He knew suffering too. So He is not only our Saviour, but our Friend and our daily Companion.

Doesn't it make us ashamed when we really get a good look at God's Gift to think that we were so occupied with the mere wrappings?

DEEPER THAN CHRISTMAS

By Wally Howard

Giving—a once a year ritual or year round relish?



ONCE a year, amid a flurry of tinsel and lights, and accompanied by the incessant repetition of Christmas music, the world around us has its big fling at "giving."

It is easy to criticize the superficiality and hypocrisy of the hullabaloo the world makes at Christmastime, but it is also good to see this humanitarian side of the world that usually shows us only its harsher exterior. Christmas is not all wasted when one must rack his brain to remember all his friends for the list of Christmas cards, or when the milkman and paper boy get a kindly remembrance, and folks think to smile at each other and say, "Merry Christmas."

What does seem wasted is that so little of this gets beneath the usual shallow observance, and that it fades away as quickly as the tree we buy to symbolize it.

There's something much deeper than the world's "Christmas," something which goes clear to the heart of a person and makes him a "giver" the year round.

✦ To get started thinking about this, let me first introduce "the Man who gave away everything." He had everything to begin with, but ended up with nothing. That was because He was inherently unselfish, and considered the goal of His existence as giving, not getting. For that reason He's the great example and aid in giving.

The Bible introduces Him. It tells us that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Though "existing in the form of God, [he] counted not the being on an equality with God a thing to be grasped, but emptied himself" (A.S.V.).

He gave up everything He had as God, to come and give Himself for us. All the rights, all the exercise of His omniscience and omnipotence, He willingly set aside. Then as a man He gave up everything that men feel necessary to a successful life: money, a wife and family, a home,

friends, a good reputation.

Jesus Christ is the Giver supreme. And the greatest of all changes that Christ works in a human heart that is given over to Him is to transfer our love from ourselves to God, and to others.

✦ Our innate selfishness is our biggest problem. We face away from God in this. We are *getters*, not *givers*. The measure of human success is likely to be how much a man can get. His credentials consist in how much he "has got." How strange to the modern ear must sound Jesus' words, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

For one thing, men are never satisfied with what they get. "If I only had that," we say, "I'd be satisfied." But when we get it, we want more. There is no satisfying our wants. Surely life must amount to more than wanting and getting, and wanting still more.

Paul, the giant among early Christians, wrote, "I have learned, in whatsoever state I am, therewith to be content." He had learned a great secret. He had met the Giver, and his own heart had been nurtured away from getting to giving. He had found contentment. And his secret we too can learn.

One day, probably in the city of Philippi in the far away northern Greece, Paul wrote a letter to a group of Christians in southernmost Corinth. One of the reasons for the letter was a collection for needy Christians in Jerusalem about which Paul and the Corinthians had previously talked. And in two classic chapters, II Corinthians 8 and 9, Paul describes true Christian giving, its motive, its spirit, and its method.

Have you read those chapters? If you don't recall them, why not lay this article aside, open your Bible and come back when you have refreshed your memory. Especially meditate on 8:1-12 and 9:6-15.

✦ Did you notice Paul's testimony to

the Macedonians, that they "first gave their own selves to the Lord, and unto us by the will of God"? There's the basis for all giving that delights the Lord. We must first of all give ourselves to Him.

The world may give to save its conscience, and then pride itself that "we're not as bad as people think." But the Christian should give because giving has become the principle of his life, the purpose of life itself.

A selfish Christian is a contradiction in terms. It is certainly not Christ in the Christian that explains his selfishness, but his failure to let Christ control his life.

How do we forget ourselves and bring this selfishness under control? By centering our lives consciously and willfully on Jesus Christ, by feeding on His Word, by seeking His will in all things, by humbly obeying Him—and thus by falling in love with Him. Then, with John the Baptist, we will see why "He must increase, but I must decrease." We can't love ourselves and Christ too. As we come to love Him, we will love others, and our self-love will wane.

This is the true spirit of Christmas, the fruit of Christ's coming to give Himself for us. In the light of it, four suggestions seem appropriate for Christians at Christmastime.

✦ 1. Give yourself to Christ. By an act of sincere committal, tell Him that He can possess you and call all the signals in your life. This is but the normal response of one who has come to appreciate how much Jesus Christ has done for him. It is the gift that the Lord will most appreciate.

2. Plan your Christmas gifts prayerfully. What would be the most helpful and pleasing gift for each one on your list? Sometimes our giving shows little thought of what the other person really wants or needs. Sometimes giving is really done selfishly, thinking chiefly of what we will get in return, or the

[Continued on page 98]

Interview

J.D.'S Respond to the Gospel

says Chaplain Howard Blandau
Iowa Training School for Boys

Is anything being done to reach juvenile delinquents with the gospel? What is their attitude? How do they respond? For the answer to these questions YOUTH SUPPLEMENT interviewed Chaplain Howard Blandau of the Iowa State Training School for Boys who during the past four and a half years has contacted more than 1,000 boys with the gospel.

Q. First, Mr. Blandau, could you tell us about how many boys are in your institution?

A. At the present time we have 285 boys in our school. Since I have been here, approximately 1,000 boys have gone through our program.

Q. Do you have opportunity to contact all of them?

A. Throughout the stay of the boys at the school, I am actively engaged in their various activities. When a boy comes to the school, I try to meet him right away and get acquainted with him. I have an initial orientation lecture for all the boys shortly after their arrival.

Q. Do you find it difficult to get next to them?

A. Sometimes. But since I am interested in athletics, I find time to spend with them in touch football, basketball, wrestling, and boxing. Through these activities I can get to know a boy very quickly and the hard shell is broken. My office is open to any boy at any time he wishes to see me. I also make it a point to visit the different cottages from time to time.

Q. Mr. Blandau, I'd be interested to hear your opinion as to why these boys go wrong in the first place.

A. The actual reason why a boy goes wrong is difficult to determine. However, it seems significant that many of the boys come from homes which have been broken by divorce, death, incompatibility, etc. The moral breakdown of the home and the lack of spiritual interest has a big influence on a boy's life. All emotional problems begin in the home in the early years of life and go on through adolescence. They need the security and the love that a well-ordered and Christian home can give them.

Q. Have very many of your boys attended Sunday school and church?

A. Less than 15 per cent of our boys have had any contact with the church before coming to our school. Out of 1,000 boys committed to the school in the past four and a half years, I cannot recall more than fifteen who came from homes which you and I would call Christian. And even in most of these fifteen homes there were problems such as a domineering father, an emotional mother or an atmosphere of insecurity. Among the 15 per cent who have had any church background, it usually meant that they attended Sunday school around the corner when they were very small, but when they became ten or twelve years old they forgot about Sunday school and drifted away to the gang. Many have said to me, "If I had stayed in Sunday school I wouldn't be here now. When I quit church my trouble started."

Q. What is their attitude about church now?

A. The general attitude of the boys toward church and the gospel is that it is okay for old people, dead heads, sick people and little kids, but not for them. They are too hard for that "stuff." This is the general outward attitude, but I find there is usually a spot down below the surface which can be reached.

After they have heard the gospel and know what the Lord has done in the lives of the other boys, they take a different attitude toward it. In some cases there is a rebellion against the Lord, but this is normal. Indifference is much worse.

A visit to our chapel on Sunday morning would give you an idea as to the general spirit toward worship. We can compel them to come, and we do on Sunday mornings, but we cannot compel them to sing with enthusiasm and listen intently, as they do in the chapel service.

Q. Are there many outright conversions?

A. Yes, there are quite a few conversions. By that I mean a

It was after leading five boys to the Lord in a bowling alley that Howard Blandau felt the challenge to reach delinquents for Christ. A college fellow at the time, he decided to major in psychology so he could spend his life helping confused kids. Shortly after graduation from college, Blandau was appointed to his present post with its tremendous opportunities.

definite experience with the Lord Jesus Christ. After that experience, the boy has a definite change in attitude and desire. He is willing to do something about his life, where before he didn't care.

Q. Do you use any form of follow-up while they are still in the school?

A. Yes. When a boy is converted that does not mean that all of his problems have been overcome, but the first step has been taken. Upon this foundation we can build something which will last and make his life useful. Our big problem is to help him learn to meet temptation and overcome the sins which have been implanted in his life for so many years.

There is much need for learning the Scripture and knowing how to live a victorious life. We have voluntary Bible classes four times a week, and have averaged forty-five boys in the classes during the past year. Some come one night and some come another. We believe that at least half the boys in the school come to Bible class some time each month. In some cases we encourage a personal Bible course, and also urge memorization of the Scriptures with a reward for memorizing a certain number of verses.

Q. How about after the boy is released from the school? Is there any system of follow-up or method of helping him?

A. After the boy leaves the school we make every effort to get him in contact with a church where he will get spiritual food. This is sometimes difficult, for even Christian people are often inclined to be critical of boys, whether saved or lost,

Training school fellows turn out for Sunday afternoon Bible class.



who have been at the school. It has been the purpose of Youth Guidance, a department of Youth for Christ International, to find contacts for our boys through their local YFC directors. This has had some good results in some areas.

Q. Have any of the boys who have been converted ever been sent back as second offenders?

A. Yes, I must admit they have. There are those who are seemingly converted who do get into trouble again and come back and sometimes go on to higher institutions.

Q. How do you explain that?

A. It is difficult to explain. I often think of D. L. Moody when he was asked by a fellow walking with him, "Is not that one of your converts lying there in that gutter, Moody?" Moody answered, "Yes, that is one of my converts; if he were the Lord's he wouldn't be there." But we are thankful that such cases are in the minority, and for the most part the converted boys go on to happy and useful lives.

Q. Can you give us briefly a couple of examples of unusual cases where boys have had real experiences with the Lord?

A. There was a boy who was above average in intelligence, but it was used in figuring out ways to break the law. After much struggle, he came to know the Lord. He went back to high school and finished top fourth in his class, led his mother to the Lord, and a year later both his father and brother also accepted Christ. He went on to Bible school, and today is in his second year in Bible school studying for the Lord's service.

Then there is the boy who is now in the U. S. Marines as a military policeman. He was wondrously saved here three years ago. He went from a delinquent to a policeman. I could tell you many more. Just received a letter the other day from a boy who was once at the top of our problem list, but he is married now, has a good job, is active in his church and living for the Lord. Then there is the outstanding story about a set of twin boys, but that story cannot be released yet.

Q. I have heard that story and it is an amazing one. I under-

stand that it can be released a little later. Could we plan to use the story in our February SUPPLEMENT.

A. Yes, I am sure that can be arranged.

Q. Mr. Blandau, we are all concerned about the juvenile delinquent problem and I am sure that our young readers would like to do what they can to help the situation. They probably rub elbows with potential delinquents every day. Can you suggest something that Christian young people can do?

A. Yes. Christian kids can do a lot for the cause of fighting delinquency by doing one thing—*living consistent Christian lives in high school*. So many times, I am embarrassed by young tough guys saying that they knew a girl or a fellow who was supposed to be a Christian, but he was no different from anyone else. More personal witnessing by young people in a tactful and wise way, of course, is good, but it is the everyday life that really counts. Christian young people should pray more for their unsaved friends, too. We underestimate the value of real earnest prayer for the lost.

Q. You mentioned the work being done by the YFC Youth Guidance, Mr. Blandau—just how extensive is the help now being given through this program?

A. I understand that literature, films, music and occasionally speakers are being supplied to institutions in other states besides ours in Iowa. States such as Nebraska, Wyoming, Montana, Washington, and over in Wisconsin and Michigan. The Youth Guidance counselors are working closely with the juvenile authorities in a number of cities—like Portland, Ore., Lincoln, Neb., Rockford, Ill., and in Lansing, Flint and Kalamazoo, Mich., and Cincinnati, Ohio, as well as in London, Ont., Canada. Through working with the juvenile courts, they counsel with the fellows coming out of the training schools and help them to readjust in a church and get into the Bible club program.

This is so important. Any friendly help Christian young people can give these fellows when they come to their churches and Bible clubs will enable them to make this adjustment more easily.

Introducing . . .

Mr. Phineas Q. Taperecorder

By James D. MacKenzie

Here's a new idea to spark your Christmas program



If there, fellas and gals. How are all you intelligent, good-looking boy-young'uns and girl-young'uns this evening? O.K.? Fine! So glad to hear it! It's sure good to see you all here tonight. Hey, Buster; don't just sit there with a blank look on your face. Ask me a question so we can get started with this program."

Those were the very first words Mr. Phineas Q. Taperecorder ever uttered. They won him a place in the hearts of my young people, and their affection for him has only grown stronger since.

But who is Mr. Phineas Q. Taperecorder? Well, let me start at the beginning. A few months ago I read an article on movies and the Christian—just what my young people needed! But how to get the material across? I could present it in lecture form, but I am anything but dynamic when I am speaking another man's words. I could assign different ones to read or recite each paragraph, but that sort of thing doesn't work too well either. I glanced over at the corner of my study, and saw there my taperecorder. Then the idea came! Why not arrange the author's material in question and answer form and record the answers, leaving blank spaces on the tape long enough to enable me to ask the questions while the recorder is still running.

This I did, but the result left something to be desired. A taperecorder is a machine, not a person, and a machine does not have the ability to answer questions. So I gave it a name (Mr. Phineas Q. Taperecorder) and a "personality" (he's a mildly cynical, wise-cracking character, who delights

in deflating my ego. He always calls me "Buster").

The program went over with a bang, and the discussion period that followed convinced me I had stumbled on a teaching agent that really works. Since then Mr. Taperecorder has discussed at least seven or eight other subjects, always effectively.

♦ How do I go about adapting program material to this type of presentation? Usually, I begin with a round of friendly banter between Mr. Taperecorder and myself, in which he never fails to put me in my place, much to the delight of my young people. However, this is never done in an insulting way, and it does not result in disrespect for me, since the kids know that Mr. Taperecorder's voice is really my own voice, disguised. Soon the banter leads into the discussion, and the program becomes serious. Usually I ask the questions and Mr. Taperecorder answers them in the words of the person who wrote the program material.

Does it really work? Yes, indeed! For example, we have always observed a prayer period, in which the young people are encouraged to lead audibly. They have responded well, but for the most part their prayers have been only prayers of thanksgiving. Then one night Mr. Taperecorder told them there are many different functions of prayer: adoration, confession, intercession, petition, and thanksgiving. Now the young people include all of these, their prayers are more mature, and the prayer period has become more meaningful.

This method is only a few months old, and there are yet

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many improvements to be made. If you would like to use it, why not try something for a Christmas program? Here are a few suggestions:

1. At first, you may have difficulty in timing your blank spaces to coincide with the length of time it takes you to ask the questions, but you will become an expert with a bit of practice. My method is to wait about two seconds after I have finished recording one of Mr. Taperecorder's answers, then silently mouth the next question, and then wait another two or three seconds before I record Mr. Taperecorder's answer.

2. Keep Mr. Taperecorder's answers short. A rapid interchange is much better than few questions and long answers. You will have difficulty doing this, for most programs contain long paragraphs that deal with just one subject. I solve this problem by interrupting him with, "Oh, I see. You mean . . ." Then, he answers by going on to elaborate on what I have just said. Or you may ask, "Just what do you mean by that?" And answer by quoting the rest of the paragraph.

3. Use your young people. For example, you may have Mr. Taperecorder ask them if there are any questions they would like to ask, and have it pre-arranged for certain ones to ask certain questions.

4. Be careful of Mr. Taperecorder's use of the personal pronoun when discussing spiritual truths. For example, have him say, "All persons should pray" rather than, "All of us should pray."

5. Keep the recordings down to about ten minutes in length—no more than fifteen minutes at the most.

6. By all means follow your programs with discussions. Most young people's programs give Scripture references to support their conclusions. I usually save these until afterward, and build the discussion around them.

He Was Right

One night on the Quiz Kids' radio program this question was asked of a nine-year-old boy: "What do you think is the most wonderful thing in all this world?"

There was a long pause, and then the boy answered: "I think it would be redemption."

That was followed by a longer pause and one could see the astonished master of ceremonies standing speechless before this surprising answer. He, of course, was thinking in terms of radar, television, of the atomic bomb. Then, with conviction, the announcer finally spoke, "I believe you are right."

He was right. The greatest Being in the universe is God. And God never did, and never could do, anything greater, or as great, as the thing He has already done, in becoming the author of our great salvation.

—John Linton

SERMONBUILDERS

7. This is an effective teaching method. I do not feel it would be very good for devotional purposes. If you wish to apply the lesson to the lives of your young people, do that yourself in a brief talk after the recording.

I have also written a program on the life and teaching of Paul to be presented by this method—though with Paul himself, rather than Mr. Taperecorder supplying the answers. With the recorder hidden behind the pulpit, I remind those present how wonderful it would be if Paul could come back from the dead and answer the questions we would like to put to him. Then I ask them to imagine he has done just that.

I open the discussion by asking Paul to tell us a bit about his early life. Gradually the questioning leads to his persecution of Christians, his subsequent conversion, his call, his ministry, and his teachings. This program is made especially effective by the fact that all of Paul's answers are copied directly from the words of Paul as recorded in the Book of Acts and in the Pauline epistles. **END**

This Day . . .

PETER BLACK

I took a day, a lovely day
All fresh and new—a day He made for me.

But in my grimy hands it soon
Was smudged with sin, and I could see
That all of it I touched was stained.
When evening brought me, cross and worn,

Again to His dear side, He took the day
That I had spoiled and whispered not to mourn.

This is the day the Lord hath made,
Another, new, still fresh with fragrant blessing.

This day, too, He trusts to me
And waits to see what I shall do. But now,
The blush of memory standing near to show the way,

With ready heart to serve my Lord today
I give it back to Him to live through me,
And find the Maker is best Keeper too.

Deeper Than Christmas

[Continued from page 95]

thanks we will receive. We may not be able to spend much for a gift, but if it is given in the true spirit, we will discover what the Lord meant when He said, "It is more blessed to give than to receive."

3. Put Christ at the top of your list. Why not give a gift at Christmas to the Lord's work? Select some phase of His work, or one of His workers, and make a special gift. It would seem appropriate for a Christian to give as much in this way as he spends on his most expensive gift to others.

4. Be a giver all year long. Ask God this Christmas to so govern your life that your motive will be, to be giving out to others—not merely presents wrapped in ribbons, but blessing and helpfulness and love and concern. Your giving can be deeper than a Christmas-time ritual. It can be a life-long quality of your Christian character. **END**



No, thanks—we don't drink

THE PENDULUM HAS SWUNG . . . Every day more and more young people are saying, "No, thanks . . . We don't drink" . . . More and more these young people are seeing with their own eyes what alcohol is and what alcohol does. What they see is not the pretty picture so often shown in the multi-colored displays. They see something different.

They see mounting tragedies caused by alcohol . . . broken homes, brawls, industrial accidents, hopeless alcoholics, Skid Row derelicts that roam our cities, suicides, murders, traffic accidents involving drinking that yearly take more than 8,000 lives and injure over 200,000!

THESE YOUNG PEOPLE ARE WAKING UP . . . They find you don't have to drink to be smart, that you can say "No, thanks" and still get along fine . . . They do not believe that everyone drinks. They see total abstainers all over America—well-known athletes, prominent political leaders, important businessmen. They find you don't have to drink to be a success.

They are learning the **real truth** about alcohol and automobiles. They know you don't have to be drunk to be a killer on the highway . . . that the occasional social drinker is just as great a menace as the alcoholic . . . that only two drinks can impair your driving ability more than 25% . . . that alcohol is responsible for 30% to 40% of all fatal accidents . . . **that last year alcohol traffic accidents killed three times as many people as polio!**

AND HERE IS SOMETHING ELSE THEY ARE LEARNING . . . "it pays to abstain."

YES, IT PAYS IN DOLLARS . . . If you do not drink, you are a Preferred Risk and can buy auto insurance at a savings up to 30%. In 1946, with a start of only 200 policyholders, temperance and

insurance leaders, headed by Rev. Sam Morris, launched the Preferred Risk Mutual Insurance Company. **Its purpose:**—to write automobile insurance exclusively for people who do not drink. **Its theory:**—those who do not drink should not have to help pay for the accidents of those who do . . . They should get a lower rate. Today, theory has become actuality . . . Fewer losses have justified the lower rates. Company assets have zoomed to over \$2,500,000. The 200 policyholders have grown to over 100,000. By its success, Preferred Risk has made insurance history. More important, it has now clearly proved . . . **it pays to abstain.**

If you are a non-drinker*, you qualify for this reduced rate auto insurance. For full details without obligation—including an explanation of the famous Preferred Risk Merit-Dividend Plan reducing rates annually for claim-free drivers—return this coupon for an immediate quotation. You do not have to wait until your present insurance expires. Do it now.

***IMPORTANT** . . . Non-drinker means **total abstainer**. The occasional social drinker is not eligible for this auto insurance.

REV. SAM MORRIS SAYS:

IT PAYS TO ABSTAIN!

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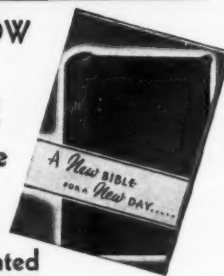
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